SPIRITUAL TELEGRAPH



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

SHAKERISM *VS.* OWENISM.

A LETTER TO ROBERT OWEN, BY A SHAKER.

NEW LEBANON, *January* 16, 1856.

TO ROBERT OWEN:

Respected Friend—As a member of the society of *Shakers*, at New Lebanon, N. Y., I find myself in possession of several numbers of your "*New Existence of Man upon Earth*," and others of your pamphlets. Be pleased, in return, to receive the thanks and well wishes of our Brotherhood for the same, but still more for your persevering, benevolent labors in the cause of poor perverted, distressed, and oppressed *Humanity*.

When some of the disciples of Jesus Christ informed him that they had found a man casting out devils in his name, and forbade him, because he followed not with them, they looked for a meed of praise for their zeal. But instead thereof, they received a rebuke for their *sectarianism*. The noble and ever-to-be-remembered response of Jesus was, "Forbid him *not;* for he that is *not* against us, is *for* us." Every doer of good to man stands in some relation to Jesus and his disciples. Our motto is: "Peace to him that is *nigh*, and to him that is *far off*."

Extremes meet. *Robert Owen* and the *Shakers* of America have, for half a century, been the antipodes of each other—the two opposite ends of the entire class of Reformers, who are agitating the minds of the human family "for better, or for worse." Our mutual object has been to inaugurate the Millennium upon earth; and we both think that object is accomplished.

You aim to create a *new earth*, wherein shall dwell righteousness. The *Shakers* aim to create a *new heaven*, as well as a *new earth*. *You* have been impelled by the motive power of *truth*, operating on the *natural plane*, exercising common sense, philosophy, science, and, may I also add, without any disparagement, "worldly wisdom;" they (the *Shakers*) by the motive power of *Revelation* alone, which, quickening the conscience as the *primal* faculty of the spiritual senses when moved upon by the religious element, has resulted to them in wisdom—not their own, and for which they, as men and women, take no credit—*supernal*, and, as they believe, *Divine* wisdom.

Your initiatory or *first* purpose was to establish Communities in which the institution of *private* property would have no place; where *war*, in all its phases, would be unknown, and violent antagonisms and burning competition would cease; where peace, wealth, and unity, would cause the tears on the cheeks of suffering mortals to stop midway, and turn to gentle dews of friendship and affection. To accomplish this laudable and philanthropic enterprise, (after making several costly but unsuccessful attempts in your native country,) you gathered together, in the *new world*, some of the best material the civilized portions of the earth could produce, for the accomplishment of your undertaking; yet, notwithstanding you were favored with all the advantages of wealth, talents, and numbers *within*, and sympathizing thousands *without*, it terminated in an entire failure. Some twenty different communities were attempted on the same principles; still not one of them remains at the present time. This field of labor was abandoned on the plea that the present generation was not prepared, and that the only feasible plan was to commence with the proper education of children. *Spiritual* influences, of course, were not then, to you, available.

As a *converse:* The initiatory or *first* purpose of the *Shakers*, was simply from the *religious* plane, as moved by the love of God, the fear of God, the dread of hell, and the desire of heaven, with which they were inspired by *spiritual* intelligences with whom they daily (and often hourly) communed—individually to *cease from doing evil;* i. e., to refrain from all that their own consciences, when aroused to the highest state of activity by supernal influences operating upon them, decided to be contrary to that spiritual light by which they were illumined.

This light shone back upon their whole past history with an intensity not to be appreciated by any except those who have in some measure experienced its effects; recalling to the consciousness of the person influenced thereby, so vivid a recollection of every particular transgression, error, and sin, against either themselves, their fellow-men, or God, during the entire of their former life, as brought the matter just as present with them as at the time of its actual commission, or perpetration. From the guilt, horror, and condemnation which this spiritual retrospection of themselves produced, their Spirit friends distinctly informed them that they would never find releasement until they *circumstantially* related, in the presence of some supernaturally-appointed person or persons, and as a confession to the Divine Being, each and *every* identical sin, error, or transgression, *exactly as it occurred*, and also made restitution (as far as it was in their power) for every wrong committed against a fellow-being.

After obeying these—*to them*—sacred and divine injunctions, the most extraordinary results often followed. Their whole soul would be filled with joy unutterable, finding expression in shaking or dancing with all their might; shouting, or speaking in some language with which the person, in his or her normal state, was perfectly unacquainted*; and other equally singular and marvelous operations, which seemed to them, from outsiders, the appellations of witches and wizards—inspired by the devil, etc.

The *fact* that this inspiration led them to be good to each other, and to clothe the naked and feed the hungry even when they were of their own persecutors, has tended gradually to soften the prejudices, and to puzzle and perplex the orthodoxy of the religious world.

From this time, the young Shaker novitiate was *inwardly* laid under the most solemn obligations *never to repeat* any act which had been a subject of his or her confession; *forsaking sin* and righting wrongs being the only form of atonement or repentance toward God, that the ministering Spirits would accept. Again, they were not merely to "cease to do evil," but also to "learn to do well,"—to practice every active virtue.

And now an unlooked-for and very unexpected consequence flowed from this novel manner of being "converted," and of "getting religion," which distinguished its subjects from all other so-called Christians in existence. It was a distinction so palpable that "all men" could easily perceive it, how natural or external soever they might be in their own state and condition. They loved one another so genuinely, so practically, that each one felt it a privilege and a duty to let every other brother and sister possess all that they possessed, and enjoy all that themselves enjoyed. "They had all things common," and laid claim to nothing as *private* property, whether in chattels, land, or houses. They thus learned by experience that the direct tendency of their new, *spiritual* religion, was not only to throw all who would embrace it into the form and relation of *community*, but that it was a legitimate, an inevitable effect.

Now let me ask, my friend Robert, is not the foregoing the solution of the great problem of your life—of the age—how to form a community having in itself the seeds of *perpetuity?*

Jesus said: "Take *no thought* for your life, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for your heavenly Father knoweth that ye have need of all these things. But seek ye *first* the *kingdom of heaven* and its righteousness, and all *these things* shall be *added* unto you."

Look now and consider. Has it not been the desire, the constant wish, of your big, benevolent heart, to gather the people into communities, that, *as the prime object*, they might be fed and clothed? Has not this been the mainspring of your life-long labors—to educate the ignorant, to feed the hungry and clothe the naked, to *lower* the *rich* and *elevate* the *poor?* And have you not thus sought as an *end*, that which, though in itself intrinsically *good*, is but an *effect* of an end? In fine, have not your people hungered more after the *fruits* of the kingdom of heaven (or the Millennium) than they have after "the kingdom of heaven" itself "and its righteousness," with the faith that, once in possession of *that*, "all other good things would be added," as certainly as that water will run down hill, or as that vegetation will spring from the bosom of the earth, when conditions are at all favorable?

In the spirit of humility, and with sincerity and a heartfelt respect for you, and your friends in the cause you advocate, I submit these questions, and again inquire if *here* is not revealed the *true cause* of the universal failure of the *mere earthly man* to form a community? and also the *true cause* of the *spiritual man*, as before described, without possessing a tithe of the external worldly-wisdom advantages—without even thinking or caring about a Community or Socialism—having been instinctively drawn into it by laws to him as unseen and unknown, as were those that organized and fashioned him in his mother's womb?

Let me recapitulate the incipient stages in the process of forming all hitherto successful communities. A man or woman receives a heavenly, spiritual ministration, which convinces him that there is a God—convicts him of sin, and teaches him how, and constrains him, to confess and forsake it—implants in his soul such a fear and love of God as for ever restrains him thereafter from willfully committing any known sin, and so deeply imbues him with a love to all who in like manner have found God, as to subdue his selfishness, pride, and lust, and induce him to become one with them, in heart and feeling—one in all things pertaining to *earth and heaven*. This is a perfect Community—GOD, the *primal cause*, the *Spirits* whom he has sent, the *media;* LOVE, the *agent;* and "ALL THINGS COMMON," the *consummation*.

These are not idle words, or improved fancies and theories. If so, I had even now held my peace. For full well do I know that facts—stubborn, actual facts—are what earnest men and women in this day, are loudly calling for. They are heart-sick of words, *words*, WORDS? "Give us now," they say, "something tangible, that our eyes can see, our ears hear, and that our hands can handle, of the *word of Life;* which for ages our so-called *Christian* priests have vainly preached to us about."

So strong and deep is this cry from the heart of hearts of the human race, that God himself has heard and answered it; and he will continue to answer it, as fast as it arises from individuals, classes, or nations, until every man and woman upon the earth, shall be as fully convinced of the following propositions as they now are of the existence of the sun:

That there is a God—an immortality—a spiritual no less than a natural world, and the possibility of a social, intelligent communication between their inhabitants respectively—a time and work of judgment, to which all will progress, in either this or the Spirit-world, and in which each individual will read, from the book of his own immortal memory,* "an account of all the deeds done in the body," so that he may *if he will*, put off the unfruitful works of darkness, and lay hold of eternal *truth;* and thus find an endless progression in faith, virtue, knowledge, brotherly kindness, and love to God and man; or an equally endless progression into the bottomless pit of "the lusts of the flesh and of the mind," that will not only "war against the soul," but will continually separate it further and further from the fountain of all-goodness.

Friend Robert, it is a fact, which can not be called in question, that *eighteen communities* of *Shakers* are now in existence in the United States, all of which have been founded upon the principles and in the manner above briefly set forth. It is also a fact that some of them are more than fifty years old. These all claim to be of *spiritual* origin; to have spiritual direction; to have received, and to receive, *spiritual* protection; that in them is brought forth an entirely "*new code of morals, laws, and religion;*" forming a system distinct from every other on the face of the earth; being separate from all other governments, civil or religious; and looking to God only as their great and good Father and Mother, who, by their ministering *Spirits*, ever have watched, and ever will continue to watch over them for good, so long as they continue to be their simple and obedient children in *millenial truths*.

Here, then, is a *new system*, *spiritually* originated in Old England herself, owing its existence to the agency of a *woman*, or female Messiah, as the *first* Christian Church was founded by a man, or the Messiah in the *male* order; comprising a "new code of laws, of classification, of government, of social arrangement, of training, of education;" the life of which is *love;* and its fruits, a social unity of all interests, civil, religious, political, external and internal—a *millenium*, and, for more than half a century, calling itself "*The Millenial Church!*"

What mark does this Church lack that should be upon the the true second Christian Church of the millenial age? Is *this* not the "kingdom" which "the God of heaven" was to "set up?" (See Daniel, seventh chapter.)

It appears that you, my friend, are now a Spiritualist. *Spiritualism* originated among the *Shakers* of America, after spiritual "darkness had covered the earth, and gross darkens the people" thereof, for more than twelve hundred years. And it was also to and among them, a few years ago, that the *avenues* to the Spirit-world were first opened, when for seven years in succession a revival continued in operation among that people, during which period hundreds of *spiritual mediums* were developed throughout the eighteen societies. In truth, all the members, in a greater or less degree, were mediums. So that physical manifestations, visions, revelations, prophecies and gifts of various kinds, (of which voluminous records are kept,) and indeed "divers operations, but all by the same spirit," were as common as is gold in California.

These *spiritual* manifestations were constituted of *three* distinct degrees. The *first* had for its object, and was judiciously adapted to that end, the complete convincement of the junior portions of the associations—junior either in years or in privilege. The *second* had for its object a deep work of judgment—a purification of the whole people by Spirit agency. Every thought, word, and deed, was open to the inspection of the attending Spirits; even the motives, feelings, and desires, were all manifest to their inspection. "*Judgment began at the house of God.*"

The *third* had for its object a ministration of *truth—millennial* truths—to various nations, kindreds, tribes and people in the *Spirit-world*, who were hungering and thirsting after righteousness. "These all died in faith, not having received the promises; God having provided some better thing for *us*, that *they* WITHOUT US should not be made *perfect*," "which things the angels desire to look into."

Spiritualism, in its onward progress, will go through the same *three* degrees in the world at large. As yet it is only in the *beginning* of the *first* degree, even in the United States. By inquiry, I presume you can put yourself *en rapport* with some of the Spirits who have visited our people, and perhaps procure some further information upon this subject, which might be of interest and profit to you.

The *Shakers* are the only people on the earth who will not, in their turn, become the subjects of *Spiritualism*, in its present and two succeeding degrees. Spiritualism is the angel that John saw "come down from heaven, having great power, and the *earth* was *lightened* with his glory." After the *earthly man* is lightened and enlightened by it, he will then need *salvation from sin*, and will *feel that need*.

If the *advocate of women's rights* wishes an exemplification of his views, he will find it in a *Shaker village*. Nor can the *teetotaller* go to a better locality for *sobriety* and *comfort*. The *slave* and his *tyrant master* can here learn to call each other *brother*. The *peace man*, or *non-resistant*, may here lay down his weapons, and learn to *practice* what he finds much easier to preach—*his own precepts*.

On the 14th of May, 1855, you claim to have inaugurated the *Millennium* upon earth. If so, it must have been upon *Christian* principles. For "other foundation can no man lay than that which *is* laid, which is Jesus Christ."

You say, in Part VII. of the "New Existence of Man upon the Earth," that the "true Christian life was opened in part to the then pagan world, which was the first coming of *Divine truth*—he (Jesus Christ) also promising that there should be a *second* coming of the same divine truth, in after ages, when men's minds would be able to bear it. This is *true;* as it is also, when you say, "all the *governments* of Europe and America are mere pagan governments, assuming the *name* of *Christian*, without a particle of Christianity, except in words, in their religion, laws, classifications, social arrangements, education, or language. All are opposed to Nature and to God."

Again: you ask "Where shall I go to find a religion, code of laws, government, etc., etc., where individuals love one another? Where is this love now seen? In the contending armies of Europe and Asia? In the diplomacy of modern nations? In the party spirit, so keen and violent among the advanced or said-to-be progressed Americans? In the keen competing spirit of trade and commerce? In the conspiring ambition of statesmen and politicians? Or in the hatred of the contending religious sectarianisms over the world?"

I answer: The love you seek is not in any of these; nor is it in any part of the wide world with which you are acquainted. In all this you and I agree; and I now respectfully invite such an investigation into the system of Shakerism, or the Second Christian Church, as will make you and other candid inquirers as perfectly acquainted with its principles, doctrines, precepts, and practices, as you now unquestionably are with all other systems and organizations in Christendom.

The pleasure derived from your visit at New Lebanon is still green in our memory, and I trust that nothing in this letter will be understood as in the least designed to underrate your past labors, or to discourage your future efforts to give a new construction to the social organizations of the world, those of England in particular. Nor have I intended to convey an impression that such a construction is *not necessary* or *practicable*, although such new organizations may probably not take the precise form now existing in the minds of yourself and coadjutors.

The alchymists did not find the philosopher's stone that should turn everything to gold; but nevertheless we, through their labors, have found the science of chemistry, without which we should but very imperfectly understand how to produce or prepare the elements of our subsistence.

We regard you as one of the instruments in the hands of God to forward his divine purposes respecting the human race, in the *natural* or earthly *order of generation*, etc.

In the mind of Deity the whole world is as a vast machine composed of multifarious wheels fitting into and moving each other; all of which, as the prophet Ezekiel saw, in vision, move straight-forward to accomplish the unseen purposes of the great all-controlling *Builder*. And should you, as one of his *employées*, be honored so much as to only be the means of *pulling down* the old "*worn-out*" and corrupted religious and political institutions of the present age, you will have performed a work which, while it will *immortalize your name*, will be of the utmost *advantage*, as preparing the way for that higher, or *Gospel*, order, which God has from the beginning purposed shall be established in every nation under heaven. And we, as a people, shall ever feel thankful at the recollection that you were engaged by, and so far carried out, the intentions of Divine Providence, in so praiseworthy and beneficent a work.

And now, with sincerest respect, believe me to remain, as ever,

Yours, in the cause of truth, F. W. EVANS.

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CIRCLES.

BY WILLIAM FISHBOUGH.

THE whole Universe, moral and spiritual, presents one grand System of concentric circles. Everything is progressing to an end analogous to its source. Beginnings and endings everywhere stand in immediate juxtaposition. The beginning of one object is the end of another; the end of one is the beginning of the other; and beyond the outer verge of every circle of growth, of development and decay, is another and corresponding circle, and beyond that are still others, in infinite progression—each succeeding circle unfolding new and higher developments, and spanning and subordinating all inferior ones within its unbroken circumference.

My meaning will be comprehended by a few illustrative cases. We will commence with the humble rain-drop. Whence came it, and whither does it go? By the action of air and sunbeam it was exhaled from the bosom of the ocean. It was wafted to the upper regions of the atmosphere, where the abscence of heat produced a condensation of its particles, and it falls to the earth. It sinks, perhaps, beneath the surface of the ground, and helps to replenish the subterranean reservoir. It leaps forth from the mountain side, and meanders through the streamlet of the valley; and although it may pass through a thousand vicissitudes, such of its particles as have not passed into higher circles of association are finally, again merged into the same ocean from which they originally came. Thus the circle is completed.

The *plant* which this rain-drop may have helped to nourish, sprang from a minute seed. This being deposited in a soil mixed with decayed vegetation, puts forth a small shoot. This gradually expands into branches, leaves, flowers, and finally it brings the maturity of corresponding seed, some thirty, some sixty, some a hundred fold. Now decline and decay commence their work, and the leaves, body, and branches return to the earth as they were. Here is another circle.

Another circle is exemplified in the rolling seasons. By the light and heat of the sunny spring, vegetable juices are unshackled from the wintry frosts; etherial forces are aroused from their dormancy, and the earth is made to bring forth and bud. The ardent rays of summer bring to maturity that to which spring has given birth, and autumn ripens it for the harvest. Anon hoary winter with his howling tempests arrives. The earth is robed in a winding sheet of snow, and all nature has sunk into a profound slumber. The next segment of the revolving wheel will complete the circle and bring us spring again in its brightness and beauty.

The varying seasons are dependent upon the revolutions of the planets. These revolutions present an exemplification of the circle too familiar for special remark. But the analogical chain ends not here. It descends to the profoundest depths, even to the Center and Origin of all things, and is coiled and ramified throughout the lengths and breadths of universal space. Recent announcements declare that our sun and all its planets, with the millions of apparently fixed stars that compose the Milky Way, are moving orbs silently wending their way around a vast stupendous and common center of attraction, and that, moving at the rate of eight miles a second, it would require no less than eighteen millions two hundred thousand years for our sun to complete its circuit around its central orb! And the hypothesis finds the strongest confirmation in analogy, that our Milky Way, with the thousands of like stellar clusters, galaxies and nebulæ that are revealable to the most powerful telescope, and all that lie for ever concealed in the unknown abysses beyond, are silently sweeping their mighty courses around some vast, sublime, and inconceivable center of all material creations, from which emanates an influence which pervades, unites, and controls them all!

Thus, from the revolutions of a universe to the vicissitudes of an atom, do we find the circle exemplified. But whence *came* the myriads of forms and systems which deck the realms of universal space? and whither do they tend? For an answer we must again have recourse to our analogical chain. Rigid induction from well-known facts has pronounced this globe a sphere of liquid fire, with a thin incrustion at the surface. The first formed rock, the granite, is but a condensation of molten lava, from which fact it follows that before this earth was formed, *all* was molten. The oblately spheroidal form of the earth, together with other facts in science, authorize the conclusion that the earth has attained its present form by a *shrinkage* of previously rarified materials. By a prolongation of the analogical chain, therefore, we are conducted to a state of fire-mist or nubulous chaos in a state of extreme rarefaction. Following the chain still farther, we find that the other members of the family of planets must have been in the same condition; and, commingling their extremely rarified materials together, they may be supposed to have formed a nebulous ellipse of which the sun was the nucleus. Nor must we stop here while all the indices point us still deeper into the remote regions of primeval existence. We have seen that our sun, with all the *apparently* fixed stars, are but planets of another sun, and that that sun is a planet of the Great Sun of all suns! If the same laws of formation hold in reference to these, (and the laws of the Universe are *uniform* and *invariable*,) then we are conducted directly to the conclusion that all worlds, and suns, and stellar systems were originaly commingled in one mighty, universal nebulous Mass, of which the Great Center of centers was the nucleus.

Acted upon by the omnipotent fiat of an All-pervading and *infinitely intelligent* Essence—the All-Wise SPIRIT of which all things else constitute the material garment—matter, during the revolutions of untold ages disposed itself into successive nebulous zones, whose condensation and divisions, according to the established affinities of particles, produced sidereal systems, and suns and planets innumerable; and after all necessary geological unfoldings, Man was born into being, as the highest development of creation, and the finite image of the Eternal Father! This completes but one-half of the great cycle of universal movement and progression. The other half is going on to its completion. Portions of the materials of the planets are growing more and more refined, and are passing off as imponderable and discretely ascended essences, while the nuclei of the planets are growing more and more dense and inactive. This process must have its limit. The forces by which it is carried on are finite, and will at length be exhausted. The internal fires of the planets, which constitute their *life*, will become extinct, and each one, with the groan of the earthquake or volcano, will gasp forth its last breath, and sink gently to the bosom of its parent sun. In like manner, all suns, exhausted and extinct, will sink to the bosom of their parent orbs, and all will finally return to be relumed and revivified, to the Infinite Source whence they all came! Thus will be completed the Great Circle of all circles, representing one pulsation of the great Heart of the Deity! Then God, and Chaos, and the great universe of human spirits, will be the tri-unity composing the sum total of all things; and then will commence another circle in the great series of developments extending through ETERNITY!

Through all the circles of past creation, even down to the Great Fountain of all material forms, man may trace the elements and causes of his own being. Materials and forces having ascended from rudimental creation, through progressive circles up to the earthly individualization of man, human existence follows the impetus of the same law which led to man's development. In every department of his physical and spiritual being, man exemplifies the circle. This is seen in the revolutions of his physical system; in his growth, maturity and decline; in his coming from the dust of the earth, and returning, *bodily*, to the dust again. The same is exemplified in his moral and spiritual experiences, as resulting from the crises accompanying the revolutions of outer life. While in his lowest estate, the orbit of man's moral movements is irregular and extremely elliptical. The mind being irregularly unfolded, the faculties exercise no mutual guardianship over each other, to balance excesses and sup-

* Frequent instances have been recorded in the puplic prints, of the latent unlimited powers of the human memory, as exhibited in individuals who, *while falling* from a building or scaffold, or during the process of DROWNING, have had every transaction of their lives, to the minutest particular, pass in review before them.

ply deficiencies. Being thus disunited, they are acted upon by isolated influences, and one extreme of inconsiderate action follows another. The transgressor, thus, in the elliptic forms of his experiences, represents the comet. Crude and erratic, he leaps forth from the blazing precincts of the central orb of his *real* affections, and plunges deeper and deeper into the barren void of error, until the most powerful spiritual telescope becomes inadequate to trace his wanderings—and the *unwise* astronomer imagines that he has severed all bonds that can connect him with the sun of truth and righteousness. The *wise* astronomer, however, directs his spiritual vision to a certain quarter of the moral heavens. He *knows* that the same body *must* return. After gazing in anxious *expectation* perhaps for years, a dim luminous spot makes its appearance. It grows brighter and brighter, and lo! the same body returns and is redeemed!

Like the oscillations of the pendulum, the aberrations of human actions and affections tend to correct themselves. Thus the orbit of man's moral movement becomes more and more regular; and he is constantly passing into higher circles, and higher spheres of existence, until he arrives at the nearest and most interior relations to the Divine Father, of which his ruling loves render him susceptible, and thus completes one grand *system* of concentric circles of spiritual unfolding!

Thus is manifest the truth of the saying, "of God, and through Him and to Him are ALL THINGS." The circles of movement exemplified in all things, from the atom to the stellar systems, are the great cog-wheels which compose the machinery of the vast Universe. These are all connected and move in concert and mutual dependence; and infinitely complicated though they are, yet such is the precision of their movements that no jarring is felt throughout the vast systems of infinite space—*except* the jarrings existent in the realm of sinful and perverted humanity.

Man, then, only needs to correct the eccentricities of his moral and social movements, and to adapt the circles of his action to the eternally established divine laws. Society must do the same; and then there will be no jarring or discord in the movements of individual and social life, and the same harmony will reign in the human world that now reigns in the realm of cosmical creations.

Our subject also affords us lessons of personal charity and of hope. Dost thou see, reader, that poor degraded wretch, imbruted by sensual indulgence, and sunk to the lowest depths of iniquity? He is now only at the *aphelion* point of his orbit. He can grow no worse, but must grow better. The next movement of the great revolving wheel will bring him nearer to the focus of spiritual life and virtue. Cast him not from thee; he is thy brother.

Art thou, my brother, oppressed with the afflictions and overwhelmed with the cares and disappointments of life? Remember that human life is a *circle*. Thou art now at one point of thine orbit; thou wilt be at the opposite point by and by. Thine affairs can not remain *stationary*. They can grow but little worse, and finally must become better. Be hopeful, and press forward.

Finally, let us ever remember that all circles of human affairs, and all creations of universal space, are circumscribed and included in the *Infinite* Circle of divine government and protection, and that all things thus constitute an indivisible and harmonious ONENESS, of which each individual development is a necessary part. In view of this truth, let us acknowledge our true relations, assume our true positions, and be hopeful, united and HAPPY.

BIBLE PROOFS OF SPIRIT INTERCOURSE.

REV. SAMUEL BESWICK, of this city, some time since preached a discourse in which he gave the following synopsis of the testimonies contained in the Bible in proof that the inhabitants of the Spirit-world sometimes visit and communicate with those still remaining in the flesh. The validity of these testimonies will be recognized by all believers in the Bible; and in the absence of all possible evidence that this earthly and celestial intercommunication was ever divinely intended to be suspended except as man by an oversight or disobedience of its laws rendered it impossible, we see not but that these testimonies effectually destroy every presumptive improbability that the same kind of spiritual intercourse exists *now* that existed in Bible times.

We will now cite a few Biblical demonstrations of the ministrations of Spirits, and the immediate communications between the two worlds; and all our cases will be purely Biblical. In the Psalms (xxxiv. 7) we read, "The angel of the Lord encampeth about them and delivereth them;" and in the same Book of Psalms we read, "For he shall give his angels charge over thee to keep thee in all thy ways." (xc. 2.) We can see how easily this could be accomplished, when we see that the soul is already a spiritually-organized form and inhabitant of the Spirit-world, and can be as readily assisted and communicated with by a guardian-angel as the body of one man with that of another. The Apostle Paul, speaking of angelic Spirits, says, "Are they not *all* ministering Spirits sent forth to minister to them who shall be heirs of salvation?" In this passage we are expressly taught that assisting mankind, or constant communication with mankind, is not only a standing employment or office of angelic Spirits, but that it is their only authorized use or office. Of course this assistance would include every possible variety of modes. Their duty is assistance in some mode to those who are heirs of salvation. This is not spoken of as a special or isolated case, but the universal duty of all; not the duty of one or a few, but the duty of all; it is the authorized duty of all, without exception, in some mode or other, according to requirements. *It is the established law of the Spirit-land.* For Paul says, first, "Are they not *all* ministering Spirits?" And this expression admits of no exception. Then, secondly, he says, "*Sent forth* to minister to those who are heirs of salvation." And this expression of their being "sent forth to minister" shows it to be a duty imposed by the very law of Heaven on *all* its inhabitants. True, it is only Paul who says this is the law of Heaven, and that this is the duty of all Heaven's sons. But then Paul affirms he was caught up into the third or highest heaven, and had an opportunity of speaking from experience. His testimony is not therefore to be lightly esteemed, nor invalidated by a doubt. His own history in the Acts bears testimony of his having thus been constantly ministered unto. And in the same Acts, when speaking of Peter's guardian Spirit, we have the expression, "*It is his angel.*" But to take a rapid survey of such guardianship, would strikingly illustrate this universal duty of all Heaven's sons, as stated by Paul. In the vision of Jacob's ladder, angels are represented as constantly ascending and descending from heaven to earth. Angels delivered Lot from Sodom, Jacob from Esau, Daniel from the lions, his three companions from the furnace, Peter from Herod, and the nation of the Israelites successively from the Egyptians, Canaanites, and Assyrians. Thus they conducted—that is, did the duty of ministering, according to Paul—they conducted Lot, Abraham, and the Israelites, in a season of great difficulty and danger, to places and circumstances of safety and peace: they conducted Gideon to the destruction of the Midianites; Joseph and Mary to Egypt; Philip to the Eunuch, and Cornelius to Peter, that they might impart a knowledge of the Gospel. Thus they comforted Jacob at the approach of Esau; Daniel, in his peculiar sorrows and dangers; Zachariah, in the sufferings of his nation; Joseph and Mary in their perplexities; Christ in his agony; the Apostles and their companions after his resurrection; Paul, immediately before his shipwreck; and the church universally, by the testimony and instruction given in the Book of Revelation by the Apostle John.

Now it seems to us, from the Bible teaching, that constant intercourse existed between the two worlds in the early history of our race. It appears to have been the most universal of all convictions. The vail between them and the invisible world must have been slight indeed. It was no matter of dread or bewilderment to them, if, in the stillness of the sunset hour, stranger feet drew near their dwelling, and the phenomena of both worlds became blended into one vision; forms, glorious with the majesty of holiness, entered beneath their roof to commune with them, and teach them in their departing that they had been with beings of another land. The very absence of fear or wonder implies the original universality of such intercourse or opening of the Spirit-sight.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, FEBRUARY 2, 1856.

SUBSTANCE OF THE SPIRITUAL SPHERES.

MR. SETH WHITMORE, of Lockport, N. Y., addresses to us the following inquiries:

Sirs—I am led to inquire of what material those magnificent spheres are composed, spoken of by Prof. Hare, that commence visibility sixty miles above the sphere we inhabit? whether those vast lakes, rivers and forests that he speaks of, are composed of such material as would be no obstruction to the vision of the star-gazers and astronomers of this mundane sphere, through their man-invented telescopes? I am a man nearly seventy-three years old, and a believer in Spiritualism, or spiritual manifestations, but not so old and perfect that light is not as desirable as in my youthful days.

Whatever answer we may return to the above, must, of course, be regarded in the light of an individual opinion, for which the *writer alone* is responsible; and the numerous Spiritualists who have thought earnestly, and arrived at different conclusions on this subject, must not be considered as in any way compromised in these results of our own personal investigations.

In attempting to solve the question, "What and where is the spiritual world?" there is a very natural, and hence very excusable tendency in most minds, to picture that world as a refined *physical* and *external tangibility*, to the refined, *physical* and *external senses* of man, and as holding relations to space the same as those held by the sensible things of this world. Those who think thus upon this subject are constantly querying and speculating upon the *direction* and *distance* of the spiritual world with reference to this world; upon the relative refinement of its materials, and the degree of exaltation of the senses of those to whom these materials are cognizable. Spirits are readily found who are in correspondence with these mental proclivities of earthly querists, and who are willing to give specific statements and descriptions such as their interrogators are best prepared to receive. Hence we have from time to time been edified, or at least *amused*, with a celestial cosmogony that may be perfectly estimated and defined by the external mathematics of the natural man—a description of an earth, or stratum, or series of strata, of creations composed of super-sublimated and electricity-like materials, in all essential respects analogous to the creations on this earth, excepting their superior refinement. It is taught by some that this trans-aerial earth is diversified by mountains, valleys, forests, fields, gardens, rivers, lakes and seas; and that its inhabitants have their lands, groves, walks, palaces, cities, etc. It is believed that all these are *fixed external objects*, visible in *all* mental and moral states of persons (Spirits) who may be located in their vicinity, provided they will only (*externally*) turn their faces toward them.

The nearest point of the nearest of these super-terrestrial worlds is precisely so many miles, yards, feet, inches and barley-corns from where I am now sitting. It is described as a sphere or immense hollow shell, having this earth in its center. Precisely so many miles and fractions of a mile above and beyond that, is another and analogous sphere or shell, enclosing the first, with the earth also in *its* center; and beyond that are still others at least to the number of *six*—forming, by the successive strata or coatings of the whole terrestrio-celestial system, a structure which might be *poetically* compared to a tremendous cosmical ONION.

The materials of the first and grossest of these "spiritual spheres," and the organisms of its inhabitants, are many thousand—perhaps many million times more refined than the materials which compose *this* world and its outer forms. The materials of the second are an equal number of times more refined than those of the first, and so of all the other and higher ones. The Spirit-organisms occupying these different spheres also correspondingly ascend in refinement as they ascend through the spheres. That is, at each ascent they embody several thousand, or perhaps several million times *less* amount of substance in their organisms than in the last preceding one; and their endless progress through the spheres, therefore, is an endless approximation to *nothingness!* Carrying out this process of reasoning, one might suppose that if the Spirit could ever arrive at the point of *absolute* nothingness, it would have arrived at the *ne plus ultra* of perfection; but this is a point to which these philosophers abstain from pushing their speculations.

How it is possible for a human Spirit to *ascend* from its forsaken body on the earth, and locate itself on one of these "spheres;" or how it is possible for Spirits to ascend from sphere to sphere, or descend again to communicate with their friends upon earth, does not seem very definitely explained in the theory under consideration; nor are we told very definitely how Spirits penetrate from the *under* or *concave* surface of the sphere to the outer and superior surface, where we are left to infer that their habitations are.

As the materials of these concentric spheres are so many thousand or million times more refined than the materials of earthly creations, this, it is thought, must constitute them *perfectly transparent* to the *gross* vision of persons still in the earthly body, whence they can afford no obstruction to the view of star-gazers situated on the earth's surface. It is thought, however, that if the senses of the earthly man could become as many times more refined than they now are, as the materials of the spheres are more refined than those of the natural world, these celestial spheres interposed between him and the stars would no longer be *transparent* to him, but he might *see* them in all their grandeur and beauty. It would seem, however, that in that case he would have the disadvantage of being unable to see *through* them, and star-gazing, and even beholding the face of the natural sun, would be out of the question; and so it may be fortunate, on several accounts, that the senses of the earthly man are so gross as they are.

If it be alleged that the earthly man, with the senses refined as many (continuous) degrees as the materials of the spheres are refined above those of the earth—would be *clairvoyant*, and could see the spheres or see *through* and *beyond* them, at will, and that Spirits see by the same power, we answer, first, that clairvoyance is *not* a refinement of the external sense of sight, but is *interior* sight, and so totally different from the external sense as to have nothing really in common with it; secondly, the calling in of clairvoyance to aid in the solution of the difficulty, is a virtual abandonment of the whole theory that the spiritual world is composed and located, and that its inhabitants, with their senses, are constituted, as alleged above; for the theory supposes that that world is really an *exterior* world as much as this; and if so clairvoyance could have nothing to do with it except in looking through and beneath its normal external phenomena, to its *interior* properties. But again: If the spiritual spheres are fixedly located any given number of miles in space, and are composed of electricity-like matter cognizable to the vision of clairvoyants, why is it that the best of clairvoyants, in looking upward from the earth, have never discovered anything of the kind—at least anything that is fixed?

In our efforts to solve the pending problem, we can not dispense with the phenomena of clairvoyance, but we employ them in an entirely different way from that in which these materio-celestial cosmogonists employ them, as will hereafter be seen.

In view of these numerous absurdities and difficulties with which a close inspection of the theory under consideration shows it to be burdened, we think we hazard little in saying that it is ALL WRONG, by whatsoever Spirits it may have been taught, or by whatsoever names of distinguished persons in the earth-life it may have been sanctioned; and it will readily be apprehended that a wrong conclusion upon this fundamental subject of spiritual philosophy must necessarily, to a greater or less extent, vitiate all ulterior spiritual reasonings.

We believe in a spiritual world—or rather, as we feel we may say without presumption, we *know* it. We believe that that world is a *substantial reality*—more substantial by far than *this* world, though it is not what *we* understand as *material*. We believe that it is diversified by mountains and valleys, forests, fields, gardens—*all* such outer objects as are seen in *this* world, and millions more beside. The granite rock of that world, however, is not such as Professor Hare might pound in his material mortar, or fuse under his material blow-pipe, however *materially refined* his mortar and blow-pipe might be. The distances and magnitudes of that world may not be measured, nor can the density or levity of its objects and materials be weighed, by the standards of the earthly man, any more than thought can be measured by a yard-stick, or affection weighed on a hay scale. That world, as we conceive it, is *not* sixty miles from this world, or any other number of miles, nor is it in space at all as space is conceived by the merely external man. It is *not* composed of the refined materials of earth, and atmosphere, and electricity, but of the *interior*—the *soul*—the originative substance (*sub stans*) of them all. Consequently, however refined or exalted may be the merely *external* vision of man, be it so acute as to enable one to see a beetle's eye upon the planet Mars, it could not possibly see the first object in the world of spirits; for that world, being composed of soul-substances, must be perceived by a set of soul-senses—which, though in *exact correspondence* with the external senses of the earthly man, differ from them to such an extent as to absolutely have nothing in common with them. A man after passing from the material body into the other world, does not, in our view, have any less *substance* in his organism than while here; nor does he, in his progress through the *ascending* spheres, become organically more rarified, and hence *weaker* as to his capacity of acting upon spheres beneath him; but on the contrary, he grows stronger at each ascending step, until he becomes sufficiently powerful to shake the whole earth, should a Divine use demand such an exercise of his power.

Such, in brief, are a few particulars of the spiritual world in which our interior senses and reason lead us to believe; but a farther definition, with the proofs we have at hand, must be postponed for the present for the want of time and room. Should the general interests of our readers seem to demand it, we will prosecute our inquiries in this direction, in some future issue of the TELEGRAPH. W. F.

JOHN TIPPIE'S SPIRIT-ROOM.

WE are informed by a communication from Mr. Hiram Shenich, that Mr. John Tippie, in Athens county, Ohio, about three miles distant from Jonathan Koons', has built for the Spirits, and under their direction, a new house in which the Spirits are enabled to produce more wonderful manifestations than they have exhibited heretofore. Formerly the Spirits spoke only through the trumpet, but latterly they talk to people without the aid of the trumpet or any other external instrument. Mr. Shenich says:

The presiding Spirit, "King," one evening not long since, assumed, or formed of the elements, a full body (human form, we suppose he means), and stood on the table, and struck a light with a match, so that all in the room saw the Spirit.

The letter contains what our correspondent has gathered as the philosophy of Spirit organizations in physical form. He says, substantially, that living human bodies are in a process of decomposition, the decomposed particles becoming diffused in the air, and subject to Spirit-control. Spirit organizations can best be produced in a tight dark room, which serves to prevent in some degree the emanations from the body passing away, and the darkness prevents the disturbance of the nervo-vital fluid of the medium, which is made use of to hold these particles together. The Spirits have promised Mr. Tippie that if he will get a lantern made of colored glass, so as to give but a dim light, they will assume physical forms that can be seen by every one present.

Mr. Tippie is now building, as we are informed, what he or *the Spirits* call a developing table, which will cost him two hundred dollars. It is believed that this table will very much facilitate mediatorial developments.

Mr. Tippie is, in his section of country, a wealthy farmer, and is most sincerely devoted to spiritual unfoldings. His residence is about seventy-five miles from Columbus, Ohio. The conveyance is by stage to Chauncy, and from thence some five miles by private means. Mr. Koon's residence is on the route, about half way from Chauncy to Mr. Tippie's.

CHARLES PARTRIDGE.

Mr. Brittan's Tour.

MR. BRITTAN is on a lecturing tour in the Eastern States. Since he left us, invitations for him to lecture in Waterville, Maine, have come to hand. If his services should be required in several places along the rout, and sufficient remuneration offered to warrant a tour in that direction, I will endeavor to have the arrangements made, and the friends notified of the time he may be expected.

In the absence of Mr. BRITTAN, I take the liberty to say to our friends in Georgia, who desire him to lecture there, that if a sufficient number of applications for his services on the rout are made to warrant the journey, they will be notified of the time he may be expected. CHARLES PARTRIDGE.

"We all are Rejoicing To-day."

THE above is the title of some sheet music which we have received from Mr. John S. Adams of Chelsea, Mass. The music is the old familiar air from the Hebrew melodies, entitled "Jephtha's Daughter," the words to which relate to the abominable quarrelings and superstitions of the ancient Jews and the neighboring nations, and to the final sacrifice of the only daughter of Jephtha, narrated in the eleventh chapter of Judges. The new words set to this music by Mr Adams relate to present spiritual unfoldings, and are tolerable. The music is arranged for the piano-forte, and can be furnished by Partridge & Brittan, postage pre-paid, for 25 cents. C. P.

Dr. Dods' Lecture.

DR. DODS had another crowded audience at the Stuyvesant last Sunday evening, which he held in profound silence for an hour and a half. His theme was Scriptural evidences of spiritual intercourse.

TIFFANY'S MONTHLY.

THE subscriber will publish a Monthly, devoted to the investigation of the Philosophy of Mind in its being, action and manifestation in every plane of development, including the Philosophy of Spiritual Manifestations.

He will demonstrate the principles by which all the phenomena connected with Spiritualism can be understood, and by which all the apparent antagonisms may be harmonized.

He will trace the DIVINE METHOD in all things natural and spiritual, showing the true relation of the FINITE to the INFINITE; and will investigate the laws of Divine manifestation in the light of axiomatic truths.

He will demonstrate the existence of a religious nature in man, point out its needs, and the Divine method of supplying them.

He will give the Philosophy of Christianity in its adaptedness to the redemption and salvation of man.

He will teach the method of truly translating the ACTUAL and REAL into the PERCEPTIVE and IDEAL, by means of which the mind is truly unfolded in LOVE and WISDOM, thereby begetting in man true action in respect to *himself*, his NEIGHBOR and his GOD.

To be published at the office of the SPIRITUAL TELEGRAPH, New York. Each number to contain ninety-six octavo pages, small pica type. To commence on the first of March, 1856, and be issued monthly, at $3 per annum, in advance. Subscriptions and remittances received by PARTRIDGE AND BRITTAN, Telegraph office, 342 Broadway, N. Y. JOEL TIFFANY.

Postponement.

IN consequence of pressing solicitations to visit Philadelphia and spend some time in teaching the spiritual philosophy and religion in that city, Mr. Tiffany has concluded to postpone his appointed lectures in the Tabernacle for about four weeks. Mr. T. is now in Philadelphia.

FROM DR. HARE.

A NOTICE of my work on Spiritualism appeared in the SPIRITUAL TELEGRAPH of the 19th of January instant, in which an author, of whose pretensions I am utterly ignorant, condemns my work in part; representing my judgment as unlucky, so far as discordant with his own. Yet this author adduces no *facts* or *arguments*, seeming to consider his *opinions* of sufficient importance to *deserve publication*. He deems it necessary to inform us that he will not say anything of my "poetry, or my pedigree." Then why name them? It is not explained what is meant by my pedigree. The idea has originated in his brain, since the word does not occur in my work. That Mr. Wait should not like two of the lines in my verses, I am not surprised, because he shows himself especially open to the satire which they convey.

"Millions err in different ways,
Yet all their own impressions praise,
Deeming all others bad."

Does Mr. W. deem my judgment unlucky, merely because it does not coincide with his judgment?

I am blamed, by this writer, for derogating from a being of preëminent wisdom, purity, benevolence, and God-like charity. But, in order to justify this charge, it should be shown that I have assailed any precept or doctrine which is wise, benevolent, or divinely charitable. If it can not be shown that I have assailed any language in the Gospel which displays these attributes, then I can not have assailed a being so endowed with these attributes as to have been incapable of authorizing any words inconsistent with them. Mr. Wait should arraign those who have misrepresented the being so much the object of his applause. But independently of educational impressions, supported neither by evidence nor argument made to bear on this question, wherefore should Mr. Wait's opinions have more weight than those of the authors of the subjoined letters, which make his judgment as preposterous as he alleges mine to be unlucky?

PROFESSOR R. HARE: ELYSIAN GROVE, MCHENRY CO., ILL.

My Dear Sir—I have just read your book, "Spiritualism Scientifically Demonstrated," and I am constrained to express to you the great pleasure its perusal has afforded me.

To a lover of truth and humanity, your demonstrations alone are both meat and drink to the soul. But, sir, to the undersigned who, in days of "auld lang sine," oft times listened to your demonstrations on natural science with both pleasure and profit, they afford peculiar pleasure—in the first place, to know that you are convinced of the glorious truths of Spiritualism; and, secondly, that one so competent as yourself is teaching it to others.

Like yourself, my dear doctor, I can date no period in my life at which I was not skeptical about all forms and faiths of religion; but, nevertheless, was once forced by the *pure desire* for a knowledge of truth, to adopt the formulas of the church. But, sir, no light was thereby shed upon my soul, and never was my hungering and thirsting for a knowledge of man's immortality satisfied till I examined the philosophy of this new and glorious dispensation of Spiritualism. My mind is now at rest—*completely satisfied* of the great truth of immortality, and that when man dies, he dies to live again.

Yours affectionately in the love and progress of truth,

ROBERT P. SIMMONS.

DR. J. F. HUTTNER: LAVACA, TEXAS, *January* 3, 1856.

My Dear Sir—I thank you sincerely for your kind intention to have sent me the work of Dr. Hare. I have just finished reading it, and I think I have never read any book with more pleasure. The testimony which it gives of the communion of Spirits with mortals, appears to me irresistible. You know I required no such evidence of its truth, but I value this part of the book for the effect I hope it will have on unbelievers. The part of the work with which I am most pleased is his strictures on the Bible. I feel that he has given a hard blow to orthodoxy.

Paine, Hume and others, have shown very clearly how very little claim the misnamed "*Word of God*" has to the faith and veneration paid to it by Christians, but none appears to me so powerful and unanswerable as Professor Hare, and my hope is great that *it* will do great good.

I believe man to be so constituted that his religious desires must be gratified, and that the writings of Paine and others lost much of their weight, because no better religion was offered in lieu of that which was attempted to be pulled down.

The work of Professor Hare has no such difficulty to contend with, for while he levels the artillery of his powerful mind upon the castles of old orthodoxy, he holds up to the view of the benighted inmates the beautiful and heavenly spiritual philosophy.

Very sincerely and truly yours, WM. H. KER.

Mr. R. D. Jones, (superintendent of the Public Schools in Rochester, N. Y.) in a letter to Mrs. Gourlay, says:

I have just received a line from a western friend, to whom I sent Dr. Hare's book. He commences his comments upon it as follows: "I can not be too grateful to you for sending me *the* book. It is just what the necessity of our cause required at the present crisis, and must give it an impetus that will tell not only in our world, but throughout the cycles of eternity."

PITTSBURG, *December* 21, 1855.

I have just read Dr. Hare's work on Spiritualism, and I think it is the best work ever published on the subject. A. BUCKMASTER, ESQ., Alderman and Ex-Officio Justice of the Peace.

WEST WATERVILLE, ME., *January* 1, 1856.

I have just finished reading Dr. Hare's book. It is an unanswerable argument in favor of the spiritual origin of the manifestations that are taking place in our midst. At present we shall have no more theories. Dr. Hare has silenced all skepticism. He stands upon the topmost round of our spiritual ladder; and whatever epithets may be showered upon him, he will go down to posterity as the first man who demonstrated a a future existence. Socrates and Plato hoped in the immortality of the soul; Jesus Christ asserted it; but by Dr. Hare this all-important truth has been demonstrated.

NOTE.—The name appended to this communication was cut off in the margin of the copy, so that we could not make it out.—ED.

GLEANINGS FROM THE SPIRITUAL PRESS.

MYSTERIOUS DISAPPEARANCE AND RE-APPEARANCE OF PAPERS.—Eight citizens of Waukegan, Ill., write to the Cincinnati *Spiritual Messenger* to the following effect: Assembling at the rooms of Mr. Yeaton, a medium, the latter became partially entranced and began to speak incoherently of some sheets of paper that had been mysteriously secreted from him and his wife by Spirits some three months previously, while they were at Lowell, Mass.,—the Spirits promising at the time to reproduce them at some future period. After this, the medium became more fully entranced, and began to grope about as if to seize something above him. The witnesses then say:

We were looking more or less intently, watching his operations. The room was well lighted by a lamp, so that every thing about us appeared clear and distinct, as we supposed. After the medium had tried to obtain the (to us) invisible papers, for about twenty minutes, and while in a corner of the room with extended hands, and looking up, and asking for the papers to be given him—there being nothing in the way to prevent clear vision in the place where the medium appeared to be looking for the papers, and nothing seen by us,—instantly, and simultaneously, to the vision of all of us, who were looking to that point, the three sheets of letter paper appeared a little below the top of the ceiling, and about one and a half feet above the hands of the medium. As they appeared, they dropped down precisely as though they had been previously held up there by the hand of a person, and then dropped. As the papers dropped down, the medium tried to seize hold of them, but missed them, and they fell upon the floor, and were picked up by Mr. Black. The doors and windows were all shut at this time. On each sheet of this paper was a painted butterfly, and they were instantly recognized by the medium on coming out of the trance state.

As soon as the papers were received by the Circle in the manner as stated, the Spirits purporting to speak through Mr. Yeaton the medium explained and said: "That they brought the papers into the room through the door this evening at the time when Mr. Watson came in, and that they had rendered the papers invisible to us up to the time that they let them fall. That they could do this, that is, conceal them from our sight, by the use of the atmosphere, provided, that the air in the room was not heated too warm, and that if the air of the room had been heated above a certain temperature, they could not have concealed the papers from our sight."

DEATH FORETOLD, ETC.—H. H. Cutter, of Saccarappa, Me., informs us that the recent decease of Miss Crosby, of that place, was preceded and followed by several striking tests of Spirit-agency. 1. In a private circle at her father's, some days previously to her sickness, the Spirit of her brother manifested himself through a medium who was present, and after conversing a little with his parents, told his aunt, who sat at the table, that he had a private communication to make to her. She went to a retired part of the room with the medium, when she was told by the Spirit that *soon* a separation would take place in the family; but was charged not to mention it to the parents, as it would trouble them. 2. A few evenings later, the mother was personified through a medium, weeping over her dying child. Both these occurred while the young lady herself sat at the table, apparently in good health. 3. A writing medium, seven miles distant, was informed by Spirits of her departure from the body, stating the day and the hour, before any person in the vicinity had heard of it; neither was any one expecting it, as they were unacquainted with her.—*N. E. Spiritualist.*

ANOTHER PREDICTION VERIFIED.—The writer of the above (Miss C.) gives the following as having occurred through her own mediumship. Last fall, while visiting at the house of General H——, in S——, she was entranced and made to personify some one whose *right* hand and *arm* had been severely injured; also to describe a carriage, telling the color of the horse, etc, that was used in going for a physician; and then the controlling spirit said to a member of the family, that she had unwelcome news for her. A few weeks after her return, Miss C. received a letter from a member of the family, stating that the prophecy had been strictly fulfilled. A friend of theirs, a young man, who had come to make a visit after she had left, had, while at work at a circular saw, *had his right hand taken off*; that he had used the same language that the medium did in the personification; that the wagon and horse employed in sending for the doctor answered the description exactly; and that in other particulars, the event corresponded with the prediction. She had never seen or heard of the young man; nor knew of the color of the horse, etc.—*N. E. Spiritualist.*

SOMNAMBULIC EXPERIENCES.—Mrs. C. E. R. Shepard of Columbus, O. writing to the *Spiritual Universe*, relates the following passages in her psychological and spiritual experiences:

About seventeen years ago, when only eleven years of age, I was in the habit frequently of going into a state of insensibility to external objects, and writing full pages of foolscap upon various doctrinal subjects, which partook sadly of what is termed, by many, infidelity. It gave me and my friends great uneasiness, and we could in no way account for it. I seldom permitted any one to read what was written. Several times I ventured to show these productions to my parents, but seeing the uneasiness they produced, I more frequently burned them without perusal, but *never* without feeling very gloomy for several days afterward. Disease came upon me which prostrated me entirely for ten years. My case was pronounced incurable by every physician. I never dared show the many *urgent* prescriptions given from time to time, by an unseen influence, but *at last* circumstances transpired for my benefit, and I was taken East, and many of the above prescriptions were followed, and I was enabled to walk, and ride, to the wonder of every one who knew me! I would, during my illness, lay three days apparently unconscious, and nothing could rouse me—would sing and appear perfectly happy, but these were called *spasms*, and every known remedy was used to cure me of them. I would converse sometimes, always upon serious subjects—never upon common-place matters, such as many do I have heard.

VISION OF EXISTING DEFECTIONS.

THE New York (Sunday) *Courier* of January 6, contains another one of the series of interesting articles on various spiritual themes, which are being furnished to that journal by our friend Dr. Orton, of Brooklyn. The main point of interest in this article is the relation of a vision which occurred to Dr. O. himself, and which so forcibly and truthfully illustrates certain defections in the spheres of ecclesiasticism, science, etc., as now existing, that we are induced to lay it before our readers. It is as follows:

In the spring of 1853, I was one day alone in my room, and about drawing up to a table to commence some writing, when suddenly, a few feet at my left, the bust of a man was presented very distinctly before me. I immediately turned from the apparition, and looking up, said prayerfully, as was my habit: "Father, is this figure presented for my examination?"

I received for reply that it was; and accordingly turned my attention to it again.

The figure was that of a fine intellectual man, in the prime of life. He was a little pale and a little thin, and sat leaning forward. He had a fine development of forehead, and of the perceptive range, and a quick sparkling eye. I noticed also that his hair was black, and that he wore whiskers; and in all respects he seemed the beau-ideal of a refined and accomplished philosopher of our times; and it was said to me, that he was intended as a symbol or representative of Science.

Having noted these particulars, and especially the intelligent inquiring expression of his countenance, in addition to the indications he exhibited of a superior intellect, I passed up to the moral region of the head. To my surprise I discovered that these faculties were wanting, and in their place there was inserted in the top of the head a tin box or trough, some three or four inches square, and perhaps two in depth, and open and flaring at the top. This box was about half full of a dark pitchy earth, which was also daubed upon the inner surface to the brim.

At this moment I perceived that a most glorious sun was shining, and pouring forth a full radiance of light from the heavens, but he had turned his back upon it, refusing to be illuminated by its rays, or to conduct the profound investigations with which he was obviously engaged by the light which it shed, and was, instead, drawing his inspirations from the contents of the little tin box already described.

At this point of the vision, the figure, which seemed to represent science in its generals, disappeared; and its place was at once filled by another, evidently a geologist. He stood bent over, with a hammer having a long handle, in his hand, and was knocking among the rocks. He was investigating the structure of the earth, endeavoring to discover the laws of its formation, by an analysis of its different strata and minerals. But he also, I perceived, had turned his back upon the spiritual sun, which, glowing with dazzling haloes, was pouring its rays upon him, and offering its light to aid him in his researches. He had not only turned his back upon this luminary, but, in addition, had taken the precaution to protect himself from any possible influence it might

exert, by covering his entire head with a larger box, similar in shape to the other, but inverted, and wound thickly with green baize.

Having regarded this figure sufficiently long to take in the instruction which it seemed intended to convey, it also disappeared, and was replaced by that of another, an astronomer. He was gazing through his telescope into the heavens, intent on making discoveries among the stars, to find out, if possible, how it could be, that they should be sustained on nothing, and circle about their orbits, whirling through space with such velocity and accuracy of movement that in the compass of more millions of miles than we can readily count, there was not the variation of an atom, either of loss or gain, from their set times and places. But he, too, had turned away from the great spiritual luminary which would have afforded him light. His back was squarely toward it; and lest any of its beams, or any of its warmth, should penetrate him, he had bound his head in a wrapper of green baize, and had employed a man to stand by his side and protect him from it, by holding an umbrella above him.

The astronomer disappeared, and in his place stood a preacher in his pulpit. His audience was before him, and he was professedly feeding them with the bread of spiritual life. I noticed instantly that he was very lean. There seemed little more than skin to cover his bones. Instead of eyes, where the eyes should have been, there were mere eye-holes, with little twinkling lights deep in his head. He, too, had turned his back upon the divine sun which hung glowing in the heavens behind him; but he knew it not, and was teaching of spiritual things out of the musty traditions and opinions of the past, and feeding his flock with dry husks and brambles which could give them no nourishment. Among the audience I noticed an old lady, evidently belonging to the humblest rank of life, as she had on a faded silk hood, which was not particularly clean, and which was turned back over her forehead; and she sat earnestly leaning forward, with her elbows resting on her knees, and her chin in her hands, gazing intently on the face of the minister. As she sat directly in front of him, and the spiritual sun was at his back, it shone full in her face; and I perceived that the words the speaker uttered, and which she seemed to drink in with delight, were illuminated and vitalized by its rays, as they passed to her, and she was nourished by them.

Pulpit, minister and congregation now vanished, and in their place stood a man of the world—a lawyer—who, as appropriate appendages to his profession, was both a money-getter and a politician. He was walking along absorbed in thought, with his face bent over toward the earth; and the thoughts which occupied him were of the earth, and how to make the most of it. No glorious sun from above gave him its light, but all his absorptions and the influxes which came to him were of the earth. The very atmosphere which surrounded him seemed dim and murky, and his countenance had partaken of the same hue. His skin was parchment, and his bones iron.

He also disappeared, and was succeeded by a physician. A vague impression which had clung to me from my childhood, that men of this profession, more than their fellows, were given to hardness of heart and skepticism, was the occasion of a slight surprise to me as I gazed upon the type of the physician. He had more flesh, indicating more spiritual vitality than any of the figures which had preceded him; and, though he did not face the heavenly sun, I perceived that he had a half consciousness that it was there in the sky, and occasionally turned himself partly round toward it, so as to feel in some degree the influence of its beams. I saw that the reason of this was that the scenes in which he mingled often excited his sympathies deeply, and could not well fail, however he might manifest it externally to the world, to direct his thoughts more or less upward. I perceived that the difference between him and the preacher was, that the clergyman made a science of his religion, as he found it in books, and was taught it in his schools, and by his creed, which made it with him external, going inwardly no further than his intellect; while with the physician, whatever religion he had about him, was impulsive—a matter of the feelings instead of the thought.

The physician vanished, and in his place stood a farmer. He was a full, ruddy-faced figure, eyes and countenance flushed with buoyancy and life. He seemed like an overgrown child, neither burdened with thought nor care. The spiritual sun was nearly vertical above him. He did not avoid it, neither did he face it, but appeared, as he walked hilariously along, to be drinking in large draughts from the beautiful aspects of Nature, and at the same time taking in alternate influxes from the heavens. This gave him, as a type symbol of the spiritual condition of the farmer, a peculiar motion which was like that of an elastic ball. As he walked, he seemed at almost every other step to leap up a few feet spontaneously toward the skies, and then to go down again to the earth, playing like a shuttle-cock between the two, as though impulsively in love with both.

The farmer disappeared, and in his place stood a prostitute. I saw at once that the spirit of this female despised and loathed its body, and that it was struggling to get rid of it and cast it off; and I distinctly heard a voice pronounce these words:

"I begin not with her, but with those who have made her what she is."—With this the vision closed.

PRACTICAL SUGGESTIONS.

PHILADELPHIA, *January* 18, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Respected Friends—A reading of the impartial statement of Dr. Gardiner relative to the imposition of the Davenport boys, or rather the elder one of them, has given rise in my mind to different thoughts and emotions, which I will, in as few words as possible, present to you for insertion in your widely extended sheet. I fear there has been too great a rush for physical manifestations, to the neglect of those of a higher, more intellectual and moral character. I think it is generally, if not universally, conceded by those who are well versed in spiritual philosophy, that physical manifestations are, for the most part, produced by Spirits of a low order, through mediums in the earth-sphere who are in the same plane with themselves. We have had from time to time communications purporting to come from Spirits of a high order, confirmatory of this position. If the position I have laid down be true, need we be surprised that deception is so often practiced, and that, too, by mediums? For as the marvelous and wonderful is so much sought after, and that, too, even by those who have had already enough physical manifestations to convince them, mediums have often very great temptations to manufacture marvels. Instead, therefore, of remaining satisfied with physical manifestations, why do not these persons advance forward? These outward demonstrations are but the vestibule of the spiritual temple; therefore I again ask, Why not leave the things that are behind, and advance forward into the temple itself, and bathe in the sunlight of that purity which emanates from Spirits of a high spiritual unfoldment?

We might as well remain wedded to our former religious or materialistic views as to embrace Spiritualism, unless the heart is made better. For my part, when I see and read of those truly beautiful and intellectual communications coming from the Spirit-world, urging us on to greater degrees of perfection, and at the same time see so little advances made in that direction, my soul sickens at the thought. When, O when, will Spiritualists show by their fruits that they have made some advances in the right direction? Look around and see the misery, poverty and wretchedness that are in the world, and remember that mankind are all the offspring of one universal Father, and are all our brothers and sisters, and destined to live for ever. What have we Spiritualists done to elevate their condition? I fear when the day of reckoning comes, or when we are ushered into the Spirit-world, our own advancement will have been much retarded, and it may be it will take centuries to advance to that plane of development that we might have attained to in the earth's sphere, had the higher faculties governed us while here. I hold the earth-sphere is the proper field to commence the development of our spiritual being, and a lifetime of neglect in the earth-sphere will be for ever lost to us in the spiritual world. For, although a believer in the final unfolding and development of all God's children, to a higher life in the Spirit-world, I am persuaded that those who permit the lower faculties or propensities of their nature while on earth to impede their upward progress, will never retrieve the loss they have sustained by that neglect; and more especially those whom the *world* calls respectable—I mean those who have been surrounded by favorable circumstances, and have neglected to improve them by cultivating the love-and-wisdom principle—are in a much worse condition when the transit comes, than those whose surroundings have been unfavorable from their birth. For those who have strayed from the path of rectitude through ignorance, when released from the shackles of the earth-sphere will gladly accept of aid from those blessed Spirits whose heavenly mission is to seek out and, by their influence, raise up their brothers and sisters; whereas the "respectable" class often enter the Spirit-world with pride, bigotry and self-esteem in the ascendant, which it may take centuries to remove.

Let love and wisdom, then, predominate; and as this life is a probationary state, we can in no way so effectually develop and improve our own condition as to raise up and improve our fallen brother and sister, both physically and morally. If this appeal shall even induce one individual to put forth greater efforts to improve the condition of his brother man, I shall be amply rewarded. SAMUEL BARRY.

New-York Conference.

PHONOGRAPHED BY GRAHAM AND ELLINWOOD.

STUYVESANT INSTITUTE, *January* 23, 1856.

MR. EVANS, of New Lebanon, N. Y., felt deeply interested in the progress of the spiritual movement. He believed a great deal of good had been effected by it, and that a great deal more good would result from it notwithstanding it has created and is still creating a good deal of confusion in the world. We have been taught, said he, that both external and internal communication between this and the invisible world was cut off, and that the human race had received everything they ever would receive from the spiritual world—that God himself had spoken to mankind, and caused a book to be written containing all they would, ever need to know in regard to himself or the other world. The result of such education has heretofore been to cause those who have received impressions from the invisible world, to repress them; since by giving expression to them, they only subjected themselves to ridicule. It is plain to see that a spiritual darkness covered the earth, and gross spiritual darkness the people. It appears that now the time has come for a change. At first as the light and warmth of spiritual influences descend from the invisible world upon the frozen race of man, we observe a good deal of confusion; and for a time this confusion will increase more and more. Almost every individual has his own peculiar theory, and there is hardly a complete theory to be found in the world. This state of things produces mental action, and will result in good.

The Speaker held that those who, at the present day, most strongly oppose Spiritualism, are as powerful agencies in its favor as its most zealous advocates, from the fact that all agitation of the subject tends to its advancement. The soul thirsts for spiritual knowledge, and all that was needed to spread Spiritualism, was to interest the people in the subject. This has already been effected; the doors between this and the invisible world are now open, and communications from the spiritual spheres will continue to be received.

The Order of Shakers, the Speaker said, were rightly named, for they had received that which made them *shake*. He for one had been shaken decidedly. He was for five years a materialist, and before his conversion to any religious belief, he happened to stop at a Shaker village—a place which he supposed would be the last on earth to furnish anything of interest to him. In this he was disappointed, and while there he found something that had power to *shake* his infidelity and skepticism. He found the people intelligent, liberal, and ready to converse respecting their belief. He could talk with them more freely than he had ever been able to converse with any professors of religion before. He could express his objections to their faith without giving them the least offense. At that time he entered upon a series of investigations which resulted in satisfying his understanding that there was a spiritual being, and an invisible world. Still he desired tangible evidence of these things, and he received it. The first spiritual manifestations he received were exactly adapted to his state and condition. These manifestations continued with him about three months, being always adapted to meet the wants of his mind, when he acknowledged himself entirely satisfied, and from that time to the present he had not doubted the existence of the spiritual being, the immortality of the soul, or the connection between the visible and the invisible worlds. After he had arrived at this point in his belief, he had no desire for physical manifestations. Their object, so far as he was concerned, was then accomplished. It would now be no satisfaction to him to see a house taken up in the air, for he did not doubt the power of Spirits to do it, if there was an object to warrant it. It had been his conviction for twenty years that Spirits had as much power over the material elements as spirits in the body. The society of Shakers originated in a communication from the invisible world. They are a spiritual people, and have always believed that they had communication with that world. About twelve years ago there were a great many added to that society, so that there was a large number of the junior members who had never witnessed spiritual manifestations to the extent that the older members had. But during the year 1841, there commenced a singular work among the children in the society. While at the school one day, the speaker noticed that one of a company of boys was lying on a bed, and in a sort of trance state, while the others were picking up one article after another, such as shoes, hats, knives, handkerchiefs, etc., and saying to the boy in the trance state, "What is this?" to which he would reply, "It is a hat;" or, "It is a shoe," as the case might be, answering correctly each time. He would also tell what article belonged to each boy, claiming that a Spirit gave him the information. The speaker was then satisfied that the children were receiving spiritual communications. These manifestations went on till a number of the little boys and girls were "in vision," and would talk to each other in that state, and appear to be perfectly happy. In a short time, the young men and women were operated upon in a similar manner, and it was observed that the manifestations passed through three distinct phases. The object of the first was simply to remove every doubt, and answer every question respecting spiritual existence. This phase continued perhaps two years, during which time messages were received from Spirits in the other world, many of which were very interesting; but the object of every one of them seemed to be to produce a conviction on the mind, of the reality of spiritual communications. The next phase seemed designed to awaken the affectional nature, and elevate it to the very highest degree, so that the young people became as much attached to the Spirits that influenced or communicated with them, as it is possible for one individual to become attached to another. This continued till nothing else could have been entertaining to them. The Spirits who had thus directed the manifestations among these people, soon began to administer instruction, reproof, and oftentimes chastisement, to them. The object of this degree or phase was the improvement of the personal character of all the members of the community. These instructions, reproofs and chastisements were administered in the spirit in which kind and loving parents instruct, reprove and chastise their children, from a sense of duty, and with a view to the highest good of those children. This phase continued till all wrongs were rectified, and the members of the community had learned that it was always best to make reparation for injury. The next occurrence was a visitation from the invisible world by Spirits of different classes and tribes. From them the idea was gathered that in the Spirit-world there was as much distinction between nations, classes, parties and sects, as here; and that they were representatives from various nations, classes, parties, etc. They came, as it was stated by the Spirit friends of some members of the Society, for the purpose of being taught principles of truth, and having their moral characters improved. Their state and condition in the Spirit-world was precisely what it was when they left the body; and their state of enlightenment was in accordance with that which characterized the nation to which they belonged on earth, whether Chinese, African, or otherwise. They were unhappy and dissatisfied, because they retained all the desires which they experienced on earth, while they could not have the same indulgences. They wanted to know what they could do to become happy. The Shakers ministered to their wants so far as they were able to judge of them.

The Speaker could not, in words, give any adequate idea of what he had witnessed in connection with Spiritualism, but he thought the time was fast approaching when there would be a better and more uniform understanding respecting these things. He was confident that Spiritualism would undergo the same changes throughout mankind that it had in the society of Shakers. It is now, in the early stages of the first phase, the object of the manifestations being to convince mankind of the reality of spiritual communication. The mediums all through the country are mediums for tests, and are adapted to the various states and conditions of mind that prevail. The present manifestations are not designed to instruct, to answer theological doubts, or to untie knotty questions. The speaker apprehended that as soon as those interested in the manifestations were fully satisfied of their genuineness, they would lose their interest in mediums, and no longer feel an inclination to sit in circles. There will then be unconsciously springing up in their souls a desire for something more practical, and as soon as the present phase of the manifestations has done its work, another degree will begin to answer this desire.

In reply to a question, the speaker said the communications of which he had spoken were mostly received by means of vision and impression, and that it was found that the latter mode was the more reliable. It was also found that there were various degrees of mediumship. The Spirits who made use of the mediums directed that some one should take care of them. The society to which Mr. Evans belonged had learned by experience that it was not advisable to follow the directions of their mediums. It was quite common for the members of this society, whether mediums or not, to have new songs and tunes given them by the Spirits, through the mediumship of children who were utterly incapable of composing them.

Mr. LEVI stated that he recently attended a circle where were two ladies belonging to the society of which the previous speaker was a member, who sung several of these Spirit songs. One of these songs was said by one of the ladies to have been given to one of her sisters while she was walking in a field. It seemed to proceed from the air, and as she listened to it, it was so forcibly impressed upon her mind that she remembered it. These songs with their tunes were superior to any music Mr. L. had ever before heard.

Mr. PHELPS made some extended remarks designed to show that the leaders in the spiritual movement have a great responsibility resting upon them, and that every education institution in the land is calling loudly upon them to be active, and see to it that the rising intellect is educated in accordance with the spiritual idea.

Dr. HALLOCK said the gravity of the questions, direct and collateral, involved in the investigation of modern Spiritualism, must be his apology for asking the Conference to examine a thought, which if true, would clear the problem of much ambiguity. If the judgment of many intelligent Spiritualists, the sphere of angelic existence which borders directly on the human, is so infested with "unprogressed, undeveloped" and immoral angels, that the pure Spiritualist finds it necessary to tunnel that dark stratum in order to get at the land of light beyond. And we are told also, that though *men* may do this by dint of hard digging, the "*progressed*" *angelic world* is so effectually *ribbed* in thereby, that it is next to impossible for it to shed a ray of its divine light through the darkened regions of the spiritual *cosmos* whose shadow is our sunshine. So we have Sunday schools for the angels and saints on earth, reaching *down* into heaven to elevate some unlucky Spirit who has the misfortune to be a little nearer to God than himself. When shall we learn to rid ourselves of the "*old bottles*" and *botched breeches* into which we can never put the "new wine" of the kingdom of Heaven, nor the "new man in Christ Jesus!"

By the old question—"What is truth?" I understand to be asked, What is the *test* of truth? It (the test) is not in heaven; it is not in earth; it is in the conjugal relation of the two. It (the test) is not in God, it is not in man; it is in the marriage of the human to the Divine. "The church" in Scripture is called "a bride—the Lamb's wife." By which we may infer that a numerous progeny of truth and good was to be produced, the test of which should be in the resemblance of this holy family to the Divine Father of it. *The test of any truth in the mind, is its exact resemblance to the Father which begat it.* All nature without us is striving to impress an image of itself within us—to impregnate the soul with a birth (idea) which shall be the "express image"—the *test* of its truth—its truth general, and its truth specific. But this can only occur in the true conjugal relation of the soul to the realities without herself. I say conjugal relation with *realities*, not a *whoredom* with *phantoms!* There is the trouble. Our mental children are nearly all bastards. The church "in the day of her espousal," with Christ for her husband, had a small family of legitimate children, but they and their Father have been kicked out of doors long ago. She is very particularly "*down*" on "*free love*" just now; but it would be well for her to inquire when she last saw her husband? Her theological children look like Jupiter, and Pluto and Moses, not like Christ. She boasts openly of "crim. con." with hisbry and tradition, and they are the vaunted fathers of all her cherished children!

But to apply the test of "What is truth" to this "sphere of outer darkness," with which many modern Spiritualists, like the ancient, are disposed to make themselves dismally happy. The natural world stands in the relation of effect to cause—child to parent—to the spiritual world. Hence we may understand the cause by an examination of the effect. We may see the truth and beauty of the parent by examining well the child. This is the *test, only* and *absolute* to us, of what that truth and beauty are. So let us look at this child of the Spirit-world. All Spiritualists, and especially those who have seen the devil oftenest, are agreed in a doctrine of heavenly spheres. We have six as well defined by these gentlemen as "the road to mill," and they rise regularly in goodness and glory from "A to izzard." Now, just so much of this as is true of the Father, or Spirit-world, *must* be true of the child or natural world. So we find a sphere here named of "minerals," another of "vegetables;" and the latter, though it absorbs into itself enough of the former to express its own individuality, yet is the vegetable or second sphere a "discrete" degree above the mineral, so that the lowest form of vegetable life is above or superior to the highest form of mineral life. We see the mineral now in the "second sphere of manifestation," and it certainly is not a sphere of "*outer darkness!*" Again, we see it enter the third "sphere;" and lo! instead of the darkness and "unprogressed" influences we might expect to see it encounter, behold, the highest development of its beauty is veiled and eclipsed by the lowest type of the high life into which it has entered. Then the human or fourth sphere; which, at its lowest point, is "discreted off" (at least thirty-six miles) above the tallest quadruped that ever walked the earth. Thus the philosopher, in traversing the earth-spheres, finds the same unbroken chain of ascension that the Spiritualist assumes to find in the heavenly spheres. The philosopher finds no "unprogressed" vegetables preying upon the peace and happiness of the mineral world below. And I think when the Spiritualist "progresses" in his philosophy, and finally into a *philosopher*, he will find the chain of progress still unbroken, or at least be able to say when and where the break occurred. For if the vegetable kingdom be a discrete degree above the mineral, though it carry the mineral with it, then the angelic world must be governed by the same law; and while it carries the human into it, *must be in all particulars superior to it.* Eyes, in all ages, fixed upon nature instead of infinite space, to get a glimpse of God, have seen this. "There is a natural body and there is a spiritual body," says Paul (looking at nature), and their glory is "discreted." The head of the "old dispensation" and the tail of the "new" were in juxta-position. "John" was a noble specimen of the unfolded Jewish kingdom; but according to Jesus, the most "undeveloped Spirit in the kingdom he sought to establish was "greater than *John*." Thus does God's child everywhere reflect his image when there is an eye to see. Besides, I must for the present assume that the experience of all Spiritualists who are such in affection and understanding, have received all the genuine tests of the truth they cherish, upon the angelic plane of their own nature. When their thoughts were the purest, their aspirations the highest and most sincere—in that state of true prayer was "*heaven opened*," and in that "consecrated hour of man in audience with the Deity," through his divine ministers there came a light, which was *not* from the sphere of "outer darkness." There is much to be said on this subject, but the present will do to begin with.

Mr. TOOHEY made some remarks upon the importance of observing method in the investigation of Spiritualism, which our space will not permit us to insert.

CASES OF SPIRIT HEALING.

BROTHER BRITTAN:

For the benefit of those laboring under like afflictions, as well as the cause of Spiritualism, I am induced to relate a wonderful instance of the healing power of our angel visitants, who appear to be ever active and vigilant in seeking out the afflicted and administering to their comfort. I received the following narrative from the lips of Mrs. Phebe Davis, wife of Jonathan R. Davis, of Hartland Corners, Niagara county, N. Y.

"Twenty-seven years ago I became afflicted with inflammatory rheumatism and dropsy. For seven years preceding last August, I was not able to lie down, or walk a step. The dropsy was very bad; my neck was perfectly stiff, and my head could not be turned a particle. I was always drawn into a sitting position, and in extreme pain day and night, not being allowed a moment's rest.

"The first of last August a circle was formed by Spirit-direction around me, and soon a soothing influence pervaded my system. My pains became less acute, so that I rested well during the night, not calling any one, which I had not done for years previous. The bloated state of my system began to diminish; my nerves relaxed, and a general improvement was the result.

"About six weeks after, I began to walk with crutches, and now I can lie down half the night. My spine was curved a great deal; it is now very much improved.

"For months at a time I have been so low that I was not expected to live from one hour to another. All the medical aid that could be brought to bear, was ineffectually employed. I can now move my head at will, and, when influenced, move about the room with great animation. I could not raise my right arm to my head for years; now I have free and natural use of it."

Another case, that of Mr. Wakeman, near Lockport, in this State, presents an acknowledged wonder among the opposers of Spiritualism. Mr. Wakeman had been troubled for some time with very bad carbuncles on one of his limbs. So virulent were they, that amputation of the limb was considered necessary; but meeting with Mr. Bruce, a healing medium in Lockport, he thought he would try what virtue there was in the restorative power of Spirits. Mr. Bruce laid his hands on the part affected, and in a few moments the pain left. The limb was bandaged at the time, and the bandage was not removed until three days thereafter; when, to the surprise of Wakeman's family, and the men in his employ, whom he called to behold the wonder, the sores were all healed over; the limb is now sound, and the whole family are led to rejoice in the power that brings life and light.

Mr. Eaton, of Lockport, and Dr. Carter, so far and favorably known as a clairvoyant physician, and Mrs. Kingsley, of this place, a strong healing medium, are carrying conviction to many obdurate hearts, through the power once delivered to the saints.

LAONA, N. Y., *January* 7, 1856. M. VAN EVERY.

Original Communications.

INVOCATION.

THE following Hymn was composed for the use of a private circle. It is an Invocation to the Spirits, and is admirably fitted to calm and harmonize the circle when sung at the commencement of the sitting. G.

Come, gentle Spirits, to us now;
Look on with tender eyes;
Touch your soft hands upon each brow,
Sweet Spirits from the skies.
Come from your homes of perfect light,
Come from your silvery streams,
Come from your scenes of joy more bright
Than we e'er know in dreams.

O speak to us in gentle tones!
Our hearts are seeking now
A beauty like to that which shines
Upon each angel brow.
If holy Spirits visit earth—
If this great boon be given—
O come to us to-night—ere long
We'll go to you in Heaven.

Like holy star-beams on a sea,
Filled bright with happy isles,
Whence sullen storms forever flee,
Where heaven forever smiles—
They come, and night is no more night,
Pale Sorrow's reign is o'er;
For death is but a gate of light,
And gloomy now no more.

NEWBERRY, S. C. J. A. C.

ETERNITY OF GOD.

"Oh, measure of immeasurable time,
Thy Now is in itself Eternity:
And Thou, Sun of the Universe, dost stand
Perpetual noon, with ever equal power;
Nor risest Thou—of circling times the Cause,
Nor from thy mid-day hight shalt Thou descend!
On Thee, Eternal and Unchanging God,
On Thee who art, and wert, and art to come—
On Thee alone doth all existence hang,"

A VISIT FROM MISS EMMA FRANCES JAY.

MESSRS. PARTRIDGE AND BRITTAN:

Gentlemen—We have recently been favored with a visit from the subject of this notice. Rumor had reached us in advance, of the superior influence which operated upon or through her organization; but, with all our zeal in the cause of Spiritualism, we were hardly prepared for an exhibition of the sublime realities to the extent which we witnessed. Not that she is a medium for the physical or grosser kind of manifestation—for of these we saw no particular indications; but for beauty of conception or thought, and the expression thereof; for the purity of language, so far as we are enabled to judge, we were never before permitted to listen to anything superior, if its equal.

She came to this place from New York, on the 5th instant, expecting to lecture to us the next day (Sunday) and return the following Monday—having three engagements for Tuesday, Wednesday and Thursday evenings of the same week, in the interior of this State—and return again to New York, so as to be in Boston on Sunday the 13th, where she was engaged to deliver a course of lectures; but He who controleth the elements seems to have determined otherwise.

She arrived, as before remarked, on the 5th instant, in the midst of the snow storm, and came directly to my house. That night—that *memorable* night—is seldom equaled for violence in this section of our country. It continued to snow in torrents during the night, and the wind blew almost a gale, driving the snow in banks and filling all the cuts of the railroad; so that from that night until this day we have had no direct means of communication between this and the city of New York.

Sunday, the 7th, the day she was expected to lecture to us, the roads were almost impassible. Of course her *public* lectures, for that day, were necessarily dispensed with. In the course of the day, however, it partially cleared off, and I invited some twenty or thirty of my immediate neighbors to attend a private circle at my house. It is unnecessary for me to say to you, gentlemen, or either of you, that we were all more than satisfied that no person could speak as she did on all questions proposed, upon the spur of the moment, without aid from some invisible source. Although the traveling continued, the next day, (Monday) to be very bad, still in the evening the Universalist church was well filled with astonished listeners, to what seemed like apostolic speaking, or what we had conceived of it. On Tuesday evening, the 8th, she gave a private lecture to some forty or fifty persons at the house of my friend and neighbor, W. H. W., opposite my place of residence. Wednesday evening, the 9th, she gave another private lecture at the house of my friend, G. W., about a mile west of my house. Thursday evening, the 10th, she likewise gave a private lecture at the house of an esteemed relative, F. H. O., at the Hermitage.

Friday evening, the 11th, she did not lecture. On Saturday evening the 12th, she gave a *public* lecture in Catchogue, at the Lyceum, to an audience of between two and three hundred persons. Some of our friends applied to the Methodist clergyman for the use of the Methodist church, but—though a very good meaning man, as I think—he did not appear to be willing to have the church opened for that purpose. Application was afterward made to one or more of the trustees for the use of the Presbyterian church, but the privilege was denied. In consequence of the denial of the use of those churches, our friends in Catchogue arranged the Lyceum in a very tasteful manner, and were enabled to seat the number before referred to. I certainly entertain toward those who refused us the use of those churches, nothing but pure friendship and good will, and only regret that they should be content to remain in that state of conservatism that will not allow them to "try the Spirits," and "to prove all things, and hold fast that which is good." They forgot, I suppose, that by opening their houses, they might, perhaps, "entertain angels."

Notice was given at the Lyceum that Miss Jay would lecture publicly at the Universalist church in this village on Sunday evening, the 13th, unless it stormed; and if so, that she would lecture the next fair evening. But soon after we returned from Catchogue, on Saturday evening, it commenced to snow and rain, and continued during the night and most of the next day, Sunday. A little before night, however, it ceased to rain, but continued overcast, and the traveling was exceedingly bad—so bad, indeed, that it was thought advisable not to hold any meeting that evening at the church. But some of our good friends from Catchogue, who listened to Miss Jay the evening previous, came down, and, finding the church closed, came directly to my house; and though it was not expected that we should have a private lecture from Miss Jay on that evening, still she was influenced to speak, and did so, though not so much at length as usual. The next evening, Monday 14th, the church was filled, notwithstanding the extremely cold weather and bad traveling. This was the last lecture delivered by her. She was influenced to sing on all occasions except one; and improvised as she sung. The prayers uttered through her were of the purest possible character, and thrilled the soul of every devout listener; and I certainly never before heard the Lord's Prayer so beautifully repeated and expounded.

Miss Jay possesses naturally a good mind, and is a good singer withal; but after spending nearly two weeks at my house, and listening to all her public and private lectures, and comparing her performances in the normal and trance states, I am enabled to say, with truth, I think, that the old injunction, "take no thought of what ye shall say," etc., is fully complied with by Miss Jay, or was during her sojourn here. Questions propounded on the occasion, which she could not have anticipated, were answered as though she had had ample time for reflection. Indeed, she appeared to be *at home* on all subjects, one as well as another. If the evidence of a living inspiration is not evinced in or through the person of Miss Jay, then neither sacred nor profane history affords any such evidence in the person of any being who ever lived upon this earth; at least so it appears to me. Presbyterians, Methodists, Baptists, Universalists and Catholics have all listened to her, and judging from present appearances, she has left an impression upon all properly constituted minds who heard her, that will not soon be obliterated.

In her every-day life, she is as simple and playful as a girl ten years of age. She seems to live in the sphere of purity and goodness, and I am quite sure that no person can be very seriously affected with hypochondria while in her society. G.

SOUTHOLD, L. I., *January* 18, 1856.

SPIRIT LOCALITIES AND TRAVELING.

NORFOLK, *January* 16, 1856.

MR. C. PARTRIDGE:

Dear Sir—There is a thought put forth in "LIFE IN THE SPHERES" which I would like to see verified by test communications from Spirits. It relates to the laws governing the actions of the inhabitants of the spheres. Dr. Hare's work appears to hint that Spirits from our earth "are not permitted" to visit the different planets, etc. I have always felt an impression on my mind that Spirits irresistibly follow the impulses of their own inclinations, so far as it is possible or in accordance with the recognized laws of their life. A Spirit, therefore, having only the animal properties in full activity, would naturally be attracted to earth, and to the inferior planes of thought and feeling; so that it would, indeed, be impossible for it to pass off toward any other world, for it is literally tied down to earthly lusts, and of course to the dense strata of the atmosphere of the Spirit-world having the most intimate affinity for *earthly* emanations. But the Spirit feeling impulses and attractions of a more celestial character, finds it almost as impossible to approach earth as the former finds it impossible to soar away to view the ineffable beauties of the higher worlds. A progressed Spirit feels repulsed from the spiritual emanations near earth, in the same way that a physical man would be repulsed from a pit of burning brimstone—braving the stifling fumes only because he is attracted by the ties of affinity to assist a fellow-creature in its aspirations after a higher life.

In perusing the many descriptions of the progressive spheres, I think I recognize the idea of physical position as prominent. I have tried to find evidence of this from external nature, but I can only find evidence of an interior purification and spiritualization (I have no better term) of the faculties of the soul or Spirit-mind, thus opening to view a more extended field for contemplation, and in the process of refinement rendering the Spirit more susceptible to impressions from the infinite wisdom in advance of it.

The human soul, however, feels a desire to investigate the varied phenomena of nature in all its departments. Many minds have an insatiable thirst for astronomical and geological science, and a more extended knowledge of the laws of attraction, repulsion, composition, etc., of physical atoms comprising mineral nature. And this very desire can, in my view, only be gratified by an actual observation of *localities* far beyond the utmost range of our largest telescopic vision. The argument stands thus: Human desires all have their means of legitimate gratification; the intense desire of some minds for physical or spiritual explorations presupposes the power to visit the different localities in succession. Of course this power may depend upon the knowledge of certain laws of spiritual locomotion, and a knowledge that would give the power to visit a planet of our system, may not be sufficient to transport the individual to another solar system, or another "circle of suns." The very fact that innumerable worlds exist, proves that the human spirit having attractions that way, must travel.

But another proof that spiritual progression is not marked by position or locality in space, is the fact that worlds in other systems of suns must, some of them, ultimate Spirits who exist in the same sphere of thought and feeling with the undeveloped Spirits of our earth. From this I infer that a Spirit who has acquired some knowledge of the laws of Spirit locomotion, though very low in the quality of its loves, etc., may desire to see and associate with its like on some distant orb, and obeying the impulse, may visit the point of attraction; but at the same time, while on the way from its own earth to the world which it desires to visit, it is totally unconscious of the brilliant scenes and the ineffable beauties of love and wisdom existing around it. * * *

Yours, fraternally, WM. H. LAMBDIN.

APPARITION OF A BLACK HAND.

MADISON, ORANGE CO., TEXAS, *December*, 20, 1855.

Gentlemen—Being an inquirer into the mysteries and truths of Spiritualism, I herewith send you an account of a singular spiritual manifestation which took place a few evenings ago at my house. As I wish to know your opinion on the matter, and as I shall expect an answer from you in the TELEGRAPH, relative to the wonderful phenomenon, I will first give you an account of all the persons about my house, their opinions on Spiritualism, etc.

First, my wife is a writing medium. Her sister, Mrs. F. is a believer in Spiritualism, living with me. I have also a niece, Miss B., living with me, who believes that all the spiritual manifestations are caused by electricity, or some mechanical means, or natural causes unconnected with Spirits. Two gentlemen also live with me, who do not pretend to deny the possibility of spiritual communications, but expresses no definite opinion upon the subject.

I have also about my house, two black slaves, a man named "Goff," and his wife. Goff considers himself a writing medium, and frequently writes letters, though he has no education whatever. Most generally the characters of his writing are illegible; nevertheless she thinks that by perseverence he will eventually get something readable from the Spirit-land. On the evening when happened the circumstance which I am about to relate, Goff, after his day's work was done, took it into his head to exercise himself as a writing medium. While thus occupied, my wife, her sister, and her neice, happened to go into the kitchen. Seeing him making put a poor hand at writing, my wife took the pen. She wrote the word "John," when her hand and arm became extremely agitated—so much so that she could not hold her arm still; but soon a sight most wonderful to behold, appeared to the ladies and the two black persons. By the side of my wife's hand appeared a black hand, just like a negroe's hand! The contrast between the black and white hand, side by side, looked wonderfully singular. The ladies screamed and ran. Goff, however, laughed at them, and said, "Hey! you great medium, and get scared so! I tought you feard of nuffin."

Although Goff seemed unconcerned about the matter, his wife was equally frightened with the rest. She felt alarmed, perhaps for the first time in her whole life, at the sight of a black hand—or perhaps at its singular situation. Belshazzar-like, she trembled at the sight, and exclaimed; "Bress God, what dat!"

At length, Goff's indifference induced the ladies to return. My wife again took up the pen, when the same agitation of the arm and hand again returned, and soon, behold, returned the black hand along side of the white one! The fright of the ladies and the black woman, were greater than before; Goff did not say that he was scared; but he put the table away, and would not allow any more writing to be done that night.

My niece was satisfied that it was not caused by electricity.] [The two gentlemen gave it up, that it was spiritual.

Now I want your opinion as to what such a singular manifestation was for, or what could it mean? H. FORCE.

Our correspondent will admit that it is sometimes easier to ask a question than to answer it; but admitting that there was no optical illusion in the case which he relates (as there seems not to have been), the easiest solution of the problem presented seems to be the most obvious one, viz., that the preternatural hand which appeared, was the hand of a negro Spirit, projected into the sphere of external sense by coming *en rapport* with the medium. This was probably a mere *manifestation*, meaning nothing in particular. The case is a curious and interesting one.

PERSONAL AND SPECIAL NOTICES.

Shakerism at the Tabernacle.

A FREE LECTURE on SHAKERISM will be delivered at the Tabernacle on Thursday evening, January 31, at half-past 7 o'clock, by F. W. EVANS, of the Society of Shakers, of New Lebanon, N. Y. Mr. E. will give an exposition of the principles and doctrines of the peculiar people with whom he is associated, and our readers are advised to hear him.

Miss Beebe

WILL speak in Troy, on Sabbath, February 3, afternoon and evening. All, whether Spiritualists or not, who can appreciate beautiful thoughts, clothed in a singularly felicitous diction, will do well to attend.

A. J. Davis at the Stuyvesant.

ANDREW JACKSON DAVIS will speak in Stuyvesant Institute, 659 Broadway, next Sunday, morning and evening, February 3.

Newark, N. J.

U. CLARK lectures in the Spiritualists' Hall, Newark, Wednesday, Thursday and Friday evenings, the 30th, 31st, and February 1st.

Miss Jay in Boston.

MISS EMMA F. JAY may be addressed at Boston, where she is at present, lecturing.

Against Spiritualism.

LECTURES against Spiritualism will be delivered on Sunday, February 3d, at half-past 10 o'clock, A. M., and at 3, P. M., at the Advent Mission Church, in Forsyth-street, between Walker and Hester-streets, by J. W. Daniels. Seats free. The public are invited to attend.

Philadelphia.

JOEL TIFFANY will lecture in Philadelphia, at the usual place and hours, next Sunday. He will also lecture during the subsequent week according to such appointments as may be made.

Interesting Miscellany.

IMAGINARY EVILS.

BY CHARLES SWAIN.

Let to-morrow take care of to-morrow;
Leave things of the future to fate;
What's the use to anticipate sorrow?
Life's troubles come never too late!
If to hope overmuch be an error,
'Tis one that the wise have preferred;
And how often have hearts been in terror
Of evils that never occurred!

Have faith—and thy faith shall sustain thee—
Permit not suspicion and care
With invisible bonds to enchain thee,
But bear what God gives thee to bear.
By this Spirit supported and gladdened,
Be ne'er by "forebodings" deterred;
But think how hearts have been saddened
By fear—of what never occurred!

Let to-morrow take care of to-morrow:
Short and dark as our life may appear,
We may make it still darker by sorrow—
Still shorter by folly and fear!
Half our troubles are half our invention,
And often from blessings conferred
Have we shrunk in the wild apprehension
Of evils that never occurred! —*Wis. Home.*

WEALTH OF TRINITY CHURCH, NEW YORK.—The Rev. Dr. Berrian has published a pamphlet with a view of disabusing the public mind of erroneous views of the great wealth of Trinity Church in New York. The Philadelphia *Inquirer* thus sums up his statements: According to the statement prepared by the rector, with the fullest opportunity of information, the gross revenue of the corporation up to that time, from ground rents, pew rents and every other source, had never at any one time reached a higher point than $57,992. After deducting the interest on the debt of about $140,000, the net income in 1847 was only $33,130. But, continues Mr. Berrian, in order to present the whole subject with frankness and candor, and to leave no room for suspicion in honorable minds of evasion or doubt, it is proper to state that from the great changes in the general value of property within the last few years, the income of Trinity Church has been materially increased. But what is it, with this somewhat sudden and unexpected advantage at the present time? The gross amount of it from ground rents, pew rents, and every other source, was, on the first of May last, $89,486 54. After deducting, then, the interest on its debt of $648,913—which was mainly incurred by her benefactions to others—amounting to $34,781 23, the net income of Trinity Church is neither more nor less than $54,705 26. This he does not regard as particularly enormous for a great corporation, with a large landed property in a great and flourishing city. He affirms, moreover, that from the time the church reached the point where her income exceeded her reasonable wants, she has in due proportion dispensed it, with a freedom and liberality which have made her wealth a great blessing. He then proceeds to illustrate, and states many facts in corroboration. Trinity has given again and again to other churches, has assisted aged and decayed clergymen, and distributed its means in the most benevolent and generous spirit. In another passage he estimates the amount of the gifts, loans and grants of Trinity at $2,500,000, an amount, he says, more than equal to two-thirds of the value of the estate, excepting the church edifice and burial grounds, which now actually remains.

A "SABBATH" AND "SUNDAY."—A correspondent of the London *Notes and Queries* says, the only words used in English for the first day of the week, before the existence of Puritanism, were Sunday and Lord's Day. The former of these expressions were used by our Saxon ancestors, with all other Teutonic nations. The latter was adopted from the Christian form of Southern Europe. Sunday in Italian still retains the Hebrew name of Sabbato. The word for Sunday, in Russian, means resurrection; "identifying the day, as the southern nations do, though more significantly, with the great triumph of the Christian faith." D'Israeli, in his Commentary on the Life of Charles I., fixes the reign of Elizabeth and the year 1551, as the period when Sunday was first called Sabbath-day (dies Sabbati.) He says: "It was in the reign of Elizabeth, during the unsettled state of the national religion, that a sect arose among these reformers of the reformed, who were known by the name of *Sabbatarians*." Also that "John Knox, the great reformer of Scotland, was the true father of this new doctrine in England, although Knox was the bosom friend of Calvin." (Vol. ii. c. 16, p. 353.) Calvin was opposed, as were indeed Luther and other great reformers of that day, to Knox's views of Sunday; Calvin himself was behind some of the present day professors, if a tradition at Geneva is true, "That when John Knox visited Calvin on a Sunday, he found his austere coadjutor bowling on a green. At this day, and in that place, (continues D'Israeli,) a Calvinist preacher after his sermon will take his seat at the card-table." This question is so much involved with the death of Charles I., and the rise of the Commonwealth, that D'Israeli has treated of it very largely in the fifteenth and sixteenth chapters of his second volume, and with great erudition, judgment, and taste.

CURIOUS RUSSIAN CUSTOM.—In connection with the subject of Russian agriculture, we may advert to the whimsical mode which prevails of perpetuating the knowledge of the boundaries of estates. There are no hedges, no trenches, no stone walls in Russia to define the limits of a proprietor's land; instead of these, mounds of earth, either natural or artificially thrown up, serve the purpose. On these mounds, whenever a new division of the land takes place, or when, as is the case at certain intervals, a new survey is thought necessary, some juvenile serf, unwary enough to be caught on the spot, is stripped in the scholastic fashion and soundly flagellated with willow wands borne by the surveying party. It is not until he has received a castigation sufficiently impressive to rivet the fact upon his memory, that he is allowed to escape; and as this species of practical instruction is administered to a tolerable number of juveniles in the course of the route, it is supposed, and with reason, that for fifty years at least somebody will be found to be able to testify unmistakably to the locality of the ancient landmarks. If the reader is disposed to laugh at this ceremony as an odd application of a barbarous system of mnemonics, he is perfectly at liberty to do so; but he will do well to recollect that within the memory of thousands now living, precisely the same thing prevailed in London, where it was the fashion, forty or fifty years ago, to use a similar process of fustigation upon the persons of the boys of the charity schools, in order that they might cherish an adequate remembrance of the bounds of their respective parishes.—*English Periodical.*

GOSPEL PRIVILEGES TO THE HIGHEST BIDDER.—The churches in Brooklyn have generally managed to do a good business in the way of renting pews, but Plymouth Church, of which the Rev. Henry Ward Beecher is pastor, seems to transact by far the largest share of business in the piety market. The reason of this is doubtless to be found in the fact that Brother Beecher is in the habit of "speaking right out in meeting" on certain theological points. The world is progressing on matters of religion as well as all other matters, and the hell-fire and brimstone doctrine has lost its charm for even the most rabid of the straight-laced gentry. The annual renting of the pews in Plymouth Church occurred on Tuesday evening last. The result was, one hundred and seventy-three seats were taken, the rents of which amount to $10,785. The premiums paid were $1,700, about thirty per cent. above last year. A large assembly was present, and the bidding was so spirited that the whole business was done in less than two hours. The aggregate receipts for pew-rents, the present year, is expected to be over $13,030, a larger sum, perhaps, than in any other church in the country. The house is to be open every morning through the week, and on Saturday evening, to rent the remainder of the seats, numbering over one hundred.—*Sunday Dispatch.*

When shall "the poor have the gospel preached to them?"

A GOOD REASON.—A country pedagogue had two pupils, to one of whom he was very partial, and to the other very severe. One morning it happened that these boys were very late, and were called to give an account of it.

"You must have heard the bell, boys; why did you not come?"

"Please, sir," said the favorite, "I was a dreamin' that I was goin' to California, and I thought the school bell was the steamboat bell I was goin' in."

"Very well," said the master, glad of a pretext to excuse his favorite—"and now, sir," turning to the other, "what have you got to say?"

"Please, sir, please," said the puzzled boy, "*I was waitin' to see Tom off!*"

"UNION BETWEEN THE ORTHODOX AND UNITARIANS."—Under this head the *Christian Inquirer*, a Unitarian paper, has the following: The *Congregationalist* contains a communication upon the vexed question, whether the "evangelical" (meaning by this term, Trinitarian) Christians, ought to exchange with Unitarians, Universalists, etc. The writer thinks they should not, and the editor of the *Congregationalist* endorses the opinion. We have no fault to find with the position which either of these writers take. We have always thought that the sensitiveness which Unitarians sometimes display upon this subject, argues a sad want of self-respect. We are well content that our system of faith should rest on its own merits, without the endorsement of our Orthodox brethren that it is even Christian. We only wish that all our own brethren would see as clearly as some of our Orthodox, or, if they prefer the epithet, "evangelical" brethren do, that the two faiths are diametrically opposed, and that it is absurd, for the sake of peace and good feeling, to ignore this fact. We earnestly hope that our Orthodox friends will not suppose that the longing for "fellowship," the desire to be recognized as fellow Christians by their neighbors, which are occasionally exhibited by individuals belonging to our body is shared by any considerable number.

"Behold how good and how pleasant" *it would be* "for brethren to dwell together in unity!"

A SINGULAR PHYSIOLOGICAL FACT.—The transference of vitality which seems to occur when young persons are habitually placed in contact with the aged, is not a nursery fiction. It is well attested by very competent authorities. "A not uncommon cause," observes Dr. James Copeland, "of depressed vital power, is the young sleeping with the aged." This, however explained, has been long remarked, and is well known to every unprejudiced observer. I have occasionally met with the counterpart of the following case: I was a few years ago consulted about a pale, sickly and thin boy, of about four or five years of age. He appeared to have no specific ailment, but there was a slow and remarkable decline of flesh and strength, and of the energy of the functions—what his mother very aptly termed a gradual blight. After inquiry into the history of the case, it came out that he had been a very robust and plethoric child up to his third year, when his grandmother, a very old person, took him to sleep with her; that he soon afterward lost his good looks, and that he continued to decline progressively ever since, notwithstanding medical treatment. I directed him to sleep apart from the aged parent, and prescribed gentle tonics, change of air, etc.

OCCUPATION.—Occupation, occupation! what a glorious thing it is for the human heart. Those who work hard seldom yield themselves entirely up to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows, that a little exertion might sweep away, into a funereal pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you, dark and heavy, toil not with the waves—wrestle not with the torrent!—rather seek, by occupation, to divert the dark waters that threaten to overwhelm you, into a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present, and give birth to fresh flowers that may brighten the future—flowers that will become pure and holy in the sunshine which penetrates to the path of duty, in spite of every obstacle. Grief, after all, is but a selfish feeling, and is not selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow-man.—*The Old Homestead.*

THE GOOD TIME COME FOR AUTHORS.—The scales have wonderfully turned in favor of authors since "the days of auld lang syne." The time was when an author was not so well recompensed even as the common laborer: when Milton got but £5 for his "Paradise Lost;" when Thomson could not get a farthing for his "Winter;" when Burns visited every publisher in London with his manuscript in vain; when Cowper, with difficulty, got his first volume of poems published, but obtained nothing for the copyright; even the novel of "Waverly" was offered in vain to several London publishers for £25 or £30, and it afterward realized £15,000.

SOMETHING THAT WILL TICKLE WIVES.—"Can you let me have ten dollars this morning to purchase a bonnet, my dear?" said a lady to her husband one morning at breakfast.

"By-and-by, my love."

"That's what you always say, my dear; but how can I *buy and buy* without money?"

And that brought the money, as one good turn deserves another [illegible] tried it again the next week.

"I want twenty dollars, my dear, to buy a new dress for New Year's."

"Well, you can't have it; you called me a bear last night," said her husband.

"O! well, dear, you know that was only because you are so fond of hugging."

It hit him just right again, and she got the money and something extra, as he left his pretty wife and hurried off to business. "It takes a fortune to keep such a wife as you are—*but it's worth it.*"

DOING A TOLLMAN.—Two young ladies of Indianapolis, Indiana, who by the way, belong to the *bon ton*, were riding in a buggy by themselves, and, after driving through the most fashionable avenues, they concluded to try the plank road. Well, to the plank road they went, and, while trotting briskly along, they were suddenly arrested by the toll-gate keeper, who demanded his toll. "How much is it?" asked the girls. "For a man and a horse," he replied, "it is fifty cents." "Well, then, get out of the way, for we are girls and a mare. Get up, Jenny!" and away they went, leaving the man in mute astonishment.

ABANDONING POPERY.—In a single town in Spain there are nearly four thousand persons who have abandoned papal worship and who assiduously study the Holy Scriptures as their only rule and standard. In other towns there are many persons, including not a few of the clergy, who protest against the tyranny and superstition of the Church of Rome, and declare themselves desirous of further light.

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